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NOTES ON EGYPTO-SEMITIC ETYMOLOGY. II

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The following etymologies are the result of studies in comparative Semitic lexicography and etymology made during the last three years. With Professor Ember's generous aid I have winnowed out much chaff; some will naturally remain. Much new etymological material of mine bearing on the other Semitic languages has been included. Even where it does not affect the Egyptian directly the impartial application of our principles to the various languages of the group cannot but prove reassuring and stabilizing. In this way, moreover, the Semitist will be able to catch a glimpse of the gains which will accrue to him from the study of the oldest monuments of Semitic speech. The earliest Egyptian records antedate by fully five hundred years the inscriptions of the Akkadian kings (*ca.* 2850–2700).

1.  $\mathfrak{z}d$ , 'rage' =  $\text{הַד}$ , 'crash, roar' ( $\text{הַדָּة}$ , 'thunder'; hence the thunder-god is Hadad, like Râgimu and Rammân-Rimmôn), related (Haupt) to  $\text{הַד}$ , 'roar' =  $\text{דָּהַר}$  (*GB*<sup>16</sup>); cf. also  $\text{הַדְהַד}$  and  $\text{הִיד}$ . In a word of such evident onomatopoetic origin the shift between  $\mathfrak{z}$  and  $h$  is not surprising; cf.  $\text{אֲרִיָּה}$  ( $\text{אֲרִי}$ ; cf.  $\omega\rho\acute{\iota}\nu\omicron\mu\alpha\iota$ ) and  $\text{הִרְהַר}$ . A phonetic change is also possible; cf. *iw*, 'be' =  $\text{וִיָּה}$  ( $\text{וִי}$ ) and *iwr*, 'be pregnant' =  $\text{וִירָה}$  (both due to Sethe). The association between  $\mathfrak{z}d$  and  $\mathfrak{z}dw$ , 'crocodile,' is hardly more than paronomasia.

2. *šh*, 'reap.' I would regard this word as denominative from *šh*, 'sickle' = Coptic O2C. Since the Egyptian sickles were usually (and always originally) made of flint set in a wooden frame, we may compare Eth. **አዝኅ** : , <sup>ʾ</sup>ēzh, 'flint.' The consonantal structure is identical.

—*išrrt*—see <sup>c</sup>rt.

3. *išhi*, 'overflow'; *išht*, 'inundation.' This word is surely Eth. **አይኅ** : , <sup>ʾ</sup>aiḥ, 'flood, deluge,' especially of the *κατακλυσμός*. Dillmann's comparison of **አኅ** : (denominative) and **ይኅኅ** : , 'descend (from heaven)' is very doubtful, and the combination with **وقع** , 'fall,' is more than doubtful. I would find the stem in Assy. *mēḥû*, 'hurricane,' used almost interchangeably with *abûbu*, 'flood.' For the etymology of the word cf. Ar. <sup>ʾ</sup>ahḥu or <sup>ʾ</sup>iḥḥu, 'filth' (= **قذر** , *LA*, III, 480) and **دقيق يصب عليه ماء فيبرق بزيت او** = **اخبيكة** , a gruel mixed with oil. Comparing the rhyme words *šahāḥu* (cf. *s.v. vsš*), *raḥāḥu*, and *maḥāḥu*<sup>1</sup> all meaning 'pour, soil,' etc., and the parallel development of **בל** , *balālu*, **בלבל** , etc., whence **מבביל** and *bubbulu* = *abûbu*, I would suggest a root-meaning 'pour.'

—*iḥ*—see <sup>c</sup>b.

—*iḥ*—see <sup>c</sup>f.

—*iḥ*—see <sup>c</sup>m.

—*iḥ*—see <sup>c</sup>rt.

4. *iw*, 'heir.' In an article in *ZA*, I have shown (independently of Torczyner, *WZKM*, XXVIII, 465) that Assy. *ablu*, 'heir' (> Sum. *ibila*), is derived from *hbl* (**הבל** , **הבל** , stem of **הביל** , 'vapor, transitoriness'), 'to change,' a primary sense from which all the meanings of the stem may readily be deduced. **הייל** , 'be silly,' is a parallel to **خلف** , *šanû*, etc. (*JAOS*, XXXVI, 229), and is not a transposition, as Brockelmann thinks, of **בהל** = **بهل** = Eg. *bh3*, 'flee' (Ember). It might have been added that the pre-Islāmic gods Hubal and ʿAḏ (**عوض** , 'change') are in all probability different forms of the Arabian Chronos (cf. Orelli, *Die hebräischen Synonyma der Zeit und Ewigkeit*, p. 107). *Ablu*, 'heir,' is an exact parallel to **خليفة** , 'successor'; the stem appears in Arabic as **هبل** , 'be deprived of a

<sup>1</sup> Note also **ضخ** , 'pour,' and **بخ** , 'drizzle.'

5. *iw*ᶜ, 'reward,' seems to be analogous to *abālu*, 'pay,' originally, 'give in exchange,' like عوض, etc. For the development 'pay, reward,' cf. *fq*<sup>3</sup>, 'reward,' which I would combine with ثقل, *šagālu*, 'pay' (properly 'weigh out'; cf. טָלָה); שָׁלַם, *šalāmu*, 'pay, begleichen,' and *šulmānu*, 'present'; also *belohnen*.

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6. *iws*<sup>3</sup>, 'masturbate' (e.g., *Pyr. Texts*, 1248; later rationalism made a goddess Iusas consort of Atum-Rê<sup>c</sup>), and (7) *iws*<sup>w</sup>, 'balance' (מִאָזְנִים). The stem of these words, \**iws*, I would connect with *שוה*, *שוה*, 'be level, equal, like'; for transposition, especially common with the weak consonants, cf. *i*<sup>3</sup>*q*=*רָעַי*, 'ascend' (Ember), *irt*, 'eye,' and *רֵאָה* (Ember), above on *iw*<sup>c</sup>, and below on *wt*, etc. For *iws*<sup>w</sup>, 'balance,' note that *עָדַל*=*סוּי*, 'make level,' has the specific sense 'equalize the two pans of a balance.' Ar. *أسوى*=*أحدث*, means 'pollute one's self accidentally (by emission of semen) so as to be hindered from prayers.' A hint as to the original sense is offered by *sai>u*<sup>n</sup>, 'milk running from the teats without being milked.' For the development cf. *sáhula*, 'be level, equal, easy,' whence *ishál* is 'diarrhoea.' Accordingly *امنى*=*أسوى* (in the meaning *استمنى*; see below on *Mnw*), which is only another proof (*iws*<sup>3</sup>*w*=*مستمنى*) that pornographic words and symbols belong to the oldest precipitates of civilization, and hence are of the utmost importance for sociogenetic studies. Another value given for *أسوى*, *أوعب في امرأة*, means primarily 'level.'

8. *iwd*, 'separate'=*ودر*, 'repulse, ward off'; cf. *hśf*, 'ward off'=*فسخ*, 'separate,' etc. (there are many parallels in Semitic). *ودر*, 'squander wealth,' is 'separate (one's self from it).' A related stem is perhaps *درا*, 'drive, repel'=*d*<sup>3</sup>*r* (Ember).

9. *inp*, 'child, offspring'=*𐤎𐤁𐤏* : 'egg' (cf. ideogram for *šwh*<sup>t</sup> used for *s*<sup>3</sup>, 'child, son'), *والبة*, scion, sprout' (*KB*, VI, 1, 327; *VG*, p. 234:=*liblibbu*, 'offspring'; cf. *לִזְבֹּב*, 'tendrils, branch.' Similarly *libu* means both 'offspring' and 'palm shoot'; cf. Schorr, *VB*, V, 190). However, I am still inclined to think with *JAOS*, XXXVI, 228, that *elēbu*, 'grow, flourish,' belongs with *حلب* instead of with *ولب* (Jensen). To the illustrations there cited add *دّر*, *دّر*, both of milk and of rain, fertility, and note that Assy. *libû* is a synonym of *tuhdu*, while *لبأ*='to milk the first milk of a ewe,' clearly connected with *حلب*. Ar. *ضَرَعَ* is used in the sense of 'fertility' like Lat. *uber*. The root meaning of the stems *lbb* (whence

*libbu*, 'body, heart,' primarily 'entrails,' like קרב, *q3b*), *labû*, *layû* (لوى), *lapâpu* is 'turn, twist,' applied hence to 'tendrils, sprout.' For *i* < *u* cf. *iqr* = وقى, *i3dt*, 'dew' = \*وردة (Ember), *isq* = ثقف (Müller), etc.; for *p* < *b* cf. *pi* = פבר (Ember), *psq* = בסף (Ember), *hsp* = hezb, *hp3* = henbert (below), etc.

10. *iri*, 'make, do' = *uarû*, 'bring, lead,' just as *rdi* (*q.v.*) = *redû*, 'bring, lead, cause, produce.' Excellent parallels are Lat. *ago* (ἄγω = 'drive, lead'), and *treiben* = *tun*; for others cf. *s.v. rdi*. ורה, *wdw* : 'throw,' are like רדי, etc. It is very possible that *uarû* is connected with ורה, 'see' (*irt*, 'eye,' Ember), in view of *atû*, 'see,' properly 'come upon, find,' like מצא. It is also possible, as Vollers suggested (*GB*<sup>16</sup>, *s.v. ורה*) that ורה and ורהה bear a relation like *amâru* and אמר, connected through the causative 'show.' However, I will refrain from penetrating deeper at present into these glottogonic jungles.

11. *irp*, 'wine'; cf. *s.v. šdh*.

12. *irtt*, 'milk.' I would associate this word with لقع, 'strike the breast of a mother in milking or sucking' = نكع; *LA*, X, 198 has: ولقع الرجل الشاة اذا افعل بها ذلك عند حلبها وهو ان يضرب ضرعها لتدّر. The *luka*<sup>c</sup> is explained as a 'colt' (*muhr*) or 'foal of an ass' (*gaḥš*; also = 'gazelle,' probably Eg. *ghš*, 'gazelle'), meaning primarily 'sucking colt.' A young boy (الصبي الصغير) is called by the same name (cf. on *ḥdd*); this is the Assy. *lakû*, a synonym of *ḥihru*, *šerru* (Eg. *šri* < *šrr*, 'be small,' Ember), *ulûlu* (see on *iw*<sup>c</sup>), etc., meaning properly 'suckling,' like *šerru* in the myth of "Ea and Atrahasis." In the "Descent of Ištar," l. 36, *ana ḥihri lakî lubkî ša ina lâ ûmišu* = "For the infant, the suckling I will weep, who before his time (his mother has deserted," after the goddess' descent to Hades). The meaning of the root *lak* is 'bite, prick, sting, suck,' as well as 'strike, stroke, milk' (cf. the development of γάλα), values which are found in a large number of more or less related stems (cf. *lḥk* : 'impress, inscribe, stick'; لكأ, لك, لكى, etc.). As usual in such words we have rhyme formations (which remain to be studied in Semitic, where the difficulties to be



is 'spread, coat'; the stems with *h* probably have no connection. E.g. *ith* also means 'drag,' of a net; cf. Gardiner, *Admonitions*, p. 86. A related stem is perhaps Eth. **ወጥሐ** : 'heap up, pile,' originally 'spread out' (Dillmann; cf. **שפ**, 'pour out,' and *šapâku*, 'heap up,' which exhibit complementary meanings like *karâmu*, *JAOS*, XXXVI, 228).

I had combined *îsq*, 'wait,' with **ወሰቀ** : 'draw the bow,' comparing **קַו**, *quwû*, 'wait,' i.e., 'be on a stretch,' and **קָוִי**, *uqû*, 'watch, wait' (cf. Haupt on *tuppû* = **תַּבַּב**, *ZA*, XXX, 96 ff.), before noticing that Müller had combined it with **وَتَق**, 'be firm, reliable' (*MVAG*, XVII, 3, 75, n. 1). No doubt Müller is correct; **وَتَق** is thus the Arabic equivalent of **ወሰቀ** : *îsq*, however, is naturally not a loan-word.

16. <sup>c</sup>*i*, 'shout' (for <sup>c</sup>*i*<sup>c</sup>*i*) = **ወወዐ** : 'shout' (for <sup>c</sup>*i*<sup>c</sup>*i*), **وَعَى**, *uqû* (cf. **وَعَى**).

17. <sup>c</sup>*w*, 'sleep' (for <sup>c</sup>*w*<sup>c</sup>*w* or <sup>c</sup>*i*<sup>c</sup>*w*; see Erman, *ÄZ*, XLVI, 96 ff., on the assimilation of *i* to <sup>c</sup>; the opposite process also occurs) = **وَعَى**, 'wake up' (**اَنْتَبَه**), 'watch, pay attention, remember.' For the antiphrasis see Nöldeke, *Neue Beiträge*, pp. 86 f.: **هَجَد**, 'sleep, wake'; **حَرَس**, 'watch' = Tigrîña *harrasa*, 'sleep,' etc. The process of transformation may have been 'collect one's self' (for original meaning cf. **وَعَى**, 'gather,' and **שָׁבַץ**, 'shovels'), 'pay attention, wake up, be wakeful, sleep fitfully, slumber, sleep' (for analogous shifts cf. *s.v. tñn*). Ember compares *rs*, 'awake' (originally 'raise the head'; cf. Müller, *RT*, XXXI, 188, n. 3), and *rswt*, 'dream,' *wrs*, 'headrest' (on which the Egyptians pillowed their heads).

18. <sup>c</sup>*f*, 'squeeze out, strain, filter' (cf. *wf*, 'bind') = **עָרַף**, 'drip,' Assy. *\*erêpu* > *erpitu*, *urpatu*, 'cloud' (= **עָרַפִּל**; cf. modern **عَرِيف**, *GB*<sup>16</sup>). A transposed doublet is **عَرَف** = **عَرَف**, 'drip'; **أَرَعَف** = 'press, squeeze, cause to drip (of a skin-bottle)'; cf. **عَرَف**, 'bleed at the nose.' The meanings of <sup>c</sup>*f* and **عَرَف** are so close that they may be identical instead of doublets.

19. <sup>c</sup>*b*, 'bind' = **עָבַד**, **עָבַד** (cf. **עָבַד**), whence **עָבַד**, 'people'; cf. *kîmtu* = **עָבַד** (as in 'Ammu-raḡiḡ = *Kîmtu-rapaštu*<sup>m</sup>; see Luckenbill, *JAOS*, XXXVII, 250 ff.), from *kamû*, 'bind'; **عِبَامَة**, 'turban,'



is 'what is bound' (around the head). The interchange of *b* and *m* between Semitic, Egyptian, and Coptic is extremely common. Eg. *ḥb*, 'horn,' I would derive from *ḥb*, 'bind'; the horns of cattle are bound to the yoke; cf. *qarn*, 'horn,' *miqran*, 'yoke.' While in Palestine the neck-yoke was regularly employed, in Egypt the yoke was almost invariably bound to the horns; cf. Schäfer, *Priestergräber vom Totentempel des Ne-user-Rê*, p. 170 and Fig. 11. One might expect a word like *ḥb* to be primitive, but cf. *mšdr*, 'ear,' and *irt*, 'eye,' etc. Even קָרַן, *qarn*, in spite of its too obvious similarity to *cornu*, is perhaps to be derived from قَرَن, *qarānu*, 'gather, join.' The stem cannot well be denominative; cf. قَرَأَ, 'gather,' whence probably قَرَأَ, קָרַא, 'read,' like *lego*, 'lesen.' Ember calls attention to the fact that *šdi* has the same development. It is true that קָרַא is usually taken to be onomatopoetic, like קוֹל and *qri*, 'thunder,' but קָרַא, 'read' may have been influenced in its development by the meaning 'collect.' I would connect הָוָה, *hw* (Ember), *ayû* (whence *ayātu*, 'word,' Ungnad), 'announce,' with حَوَى, *hw* (Ember), 'gather.'

20. *ḥb*, 'boast'—see next word.

21. *ḥm*, 'swallow' = عَبَّ, 'swallow, gulp down without sipping or taking breath' (*LA*, II, 61: الْعَبَّ شَرِبَ الْمَاءَ مِنْ غَيْرِ مَضٍّ وَقِيلَ), a force closely akin to غَبَّ and غَبَجَ. Eg. *ḥm* means also 'absorb' (e.g., *Pap. d'Orbiney*, 14, 1). Hence Ember is inclined to connect *ḥm* with *ḥmi*, 'know' (i.e., 'absorb, learn'), and عِلْم. However, it seems to me preferable to separate the two stems, combining *ḥmi* with عِلْم and *ḥm* with عَبَّ. Very possibly *ḥb*, 'boast,' comes from the same root; *ḥubāb* (= *ḥubb*, *ḡubb*) = 'first swelling of a torrent, flood' (= *abābu*, with Landberg, *Daṭīnah*, II, 394 f.; vocalization is like *atūdu* = *atūd*, *wzālu* = *gazāl*; cf. also הִרְאָה = *hurācu*), *أول الماء ومعظمه*. A flood swallows and gulps down everything in its path.<sup>1</sup> From the idea 'swell, of a torrent,'

<sup>1</sup> Hence وَعَب means 'take the whole of a thing, be comprehensive,' a meaning illustrated in various ways; وَعِيب is 'wide, spacious.' For development cf. دَجَجَر. From عَبَّ, وَعَب is developed also the meaning 'shine forth, be bright, pure, clean,' Eg. *wḥb*, which Ember has combined with عَبَّ الشَّمْسِ, 'light of

come عِبَّة and غَبَّة, 'pride, boastfulness, haughtiness,' with which cf.  $\text{b}^c$ , 'boast.'

22.  $\text{nh}$ , 'live' = عِش, 'live.' For  $h$  = ش see above, in the introduction. A possible secondary  $n^1$  need afford no difficulty; verbs with prefixed  $n$  are very common in Semitic, while infixed  $n$  is found.<sup>2</sup> In Egyptian we have a number of cases of affixed  $n$ , originating, perhaps, in the  $\text{šdmnf}$  form; as  $\text{šbb-šbn}$ , 'mix' (شَاب,  $\text{šabāšu}$  [Ember];  $\text{šbb}$  is used of mixing dough, just as in Assyrian; cf. Gardiner, *RT*, XXXIV, 64, and Haupt, *AJS*, XXVI, 16, and note 63),  $\text{qšn}$ , 'be hard' (קשה, Ember),  $\text{hwn}$  (\*הוּרִי, 'live,' Ember), etc. Moreover, we already have in Arabic a stem نَعَش, 'raise, support, invigorate.'  $\text{Na}^c\text{š}$ , 'bier' (سَرِير المِيت), may be compared, as suggested by Ember, to  $\text{nh}$ , 'mummy' (for this meaning cf. Naville, *Litanie du soleil*, p. 97, and *Sphinx*, IX, 89). Both expressions are evidently euphemistic (cf. مَيِّت = منعوش). It is most improbable that نَعَش = رَفَع has any connection with نَشَأ. The primary meaning of عِش, نَعَش (root  $\text{aš}$ ) may have been 'support,' hence 'nourish, keep alive.' The force 'live' may develop from 'keep alive,' just as in the case of  $\text{balātu}$ , 'live' (bulluṭu = فَلِط; cf. خَلَص and  $\text{muššuru}$ ). Eg.  $\text{nh}$ , 'grain' (Gardiner, *Admonitions*, p. 49) is compared by Ember with  $\text{aš}$  and  $\text{hw}$  (see *OLZ*, XIX, 73).

the sun') =  $\text{ebēbu}$ , 'be bright, clean'; cf.  $\text{nabū}$ , 'be brilliant' =  $\text{nabū}$ , نَبِع, 'gush forth, of a fountain,' and  $\text{nabātu}$ , 'flash forth, shine' = نَبِط, synonym of نَبِع ( $\text{nabātu}$   $\text{ša šamši}$ ,  $\text{ūmi}$  = عَبَّ الشَّمْس). Eg.  $\text{išw}$ , 'radiance,' may be connected with  $\text{išh}$ , 'flood.' On the other hand,  $\text{wb}$ , 'shine,' is probably not وِبَل, 'flow,' but  $\text{banū}$ , 'be bright' (Ember), in view of  $\text{bnbt}$  =  $\text{zīqqāratu}$  and  $\text{šumu babbanu}$  (for  $\text{*banbanu}$ ) =  $\text{šumu tizqaru}$ , 'renowned name.' Nor has نَهَار, 'day,' any connection with نَهَر, 'flow'; نَهَار is a secondary formation from نَار, while نَهَر, 'flow,' seems to belong with Eg.  $\text{hr}$ , 'to milk' (هَر, 'flow'), and the rhyme formations دَر and ثَر, 'flow,' both used also of milk.

<sup>1</sup> Parasitic  $n$  is common in Coptic, Aramaic, and Ethiopic.

<sup>2</sup> For infixed  $n$  cf. כָּפַה and כָּפָה ( $\text{kappu}$  = כָּפָה;  $\text{kippāt eršiti}^m$  = כַּנְפֹת הָאָרֶץ, קוץ, 'knives of the earth';  $\text{saḏqu}$  (Haupt, Brockelmann) and ضَيْق, 'distress'; Also affixed  $n$  is common; cf. قَسَا, قَسَن, 'be hard,' دَج, etc.

23. *nh*, 'sandal strap' (cf. Gardiner in Hastings' *Encycl. of Religion and Ethics*, VIII, 20 f.), is to be connected with *ענש*, 'bend, twist'; cf. *שִׁירָד* (עֵל) *שִׁירָק* from *שִׁרַק* = 'twist, bind, tie.' According to Ember *nh*, 'swear,' may be derived from the stem of *nh*, 'sandal strap,' just as *rq*, 'swear,' = *גלף* (Ember), in the sense 'bind, confirm.' Naturally *nh* may be a denominative, analogous to *חַיָּא*, 'salute.'

24. *rt*, 'snake, uraeus' (*i<sup>c</sup>rt*, *c<sup>c</sup>rt*; cf. Erman, *ÄZ*, XLVI, 96 ff.). I am inclined to derive this word, along with (25) *rt*, 'book roll,' and (26) *i<sup>3</sup>rrt*, *i<sup>3</sup>iit* (for *c<sup>c</sup>rt*), 'vine, tendril, twig,' from a stem \**c<sup>c</sup>r*, 'twist' = *غرّ*, 'delude, deceive' (*garr* is 'fold in a garment'; cf. also *عوا* and *غوا*, 'twist, bend, deceive,' etc.). There are several Assyrian words which may belong to this stem instead of the parallel *arâru*, *אַרַר*, 'bind, curse' (i.e., 'ban'): *irru*, 'entrails' (cf. Haupt on *irrû*, 'Mohn,' *ZA*, XXX, 63); *irru*, 'sling'; *arru* (*אַרַר*), 'bird catcher.' Eg. *i<sup>c</sup>rt*, 'serpent' is 'the coiler'; cf. parallels quoted under *utt* = *طوط*. *I<sup>3</sup>rrt*, 'vine,' is 'the twiner'; *rt*, 'book' is hardly *עַרַר*, 'skin' (Brugsch), but is analogous to *md<sup>3</sup>t*, 'scroll' = *מַדְבָּת* (Ember), from the same root as *d<sup>3</sup>d<sup>3</sup>*, 'head' = *מַדְבָּת* (Ember).

27. *hi*, 'hang, be suspended' (Coptic *ⲉⲓⲏⲉ*, 'hang up') = *رخو*, *رخي*, 'be soft, lax, indolent' (cf. *aḥa nadû*, *χειρ παρειμένη*), *ارخي*, 'loosen,' with which we may combine *אָפֶן*, 'open' (Dillmann, col. 293, compared *روح*, *רוח*, which is obviously improbable); cf. *חל*, 'loosen,' and *הִתְחַל*, 'begin' (*h<sup>3</sup>t*, Ember), *אַרַר*, *šurrû*, 'open, initiate, begin.' 'To cause to be loose' = 'to hang,' so *ارخي* = 'let down' (curtain, etc.). Through the development 'suspend, let down, drop, pour' we arrive at *تراخي*, 'sprinkle, of rain,' and *rahû*, 'pour, impregnate'; for *rahâhu* cf. already s.v. *i<sup>3</sup>h*. Ar. *رَح* is clearly connected with *رخو*; for *رَحَّ*, 'tread under foot' (to soften); cf. *وثر* with the same meaning (Assyr. *ašâru*). For *c<sup>c</sup>r* cf. the *hm*, *šm*, 'hawk,' which Ember has identified with *רַחֵם*, 'vulture.'

28.  $\text{ḥm}$ , 'extinguish (fire),' is hard to separate from  $\text{خبو}$ , 'be extinguished (fire),' originally perhaps connected with  $\text{חָבָא}$ , 'cover, hide'; fire is put out by suffocation; cf., however,  $\text{כַּבֵּה}$  and  $\text{כָּבַה}$ , which suggest a rhyme formation. Ar.  $\text{خَمِع}$ , 'be stifled, choked' (by sobs, of an infant; *LA*, IX, 414,  $\text{خَمِعَ الصَّبِيُّ انْقَطَعَ}$  (نَفْسُهُ وَفَحِمَ مِنَ الْبُكَاءِ), forms perhaps a bridge between  $\text{ḥm}$  and  $\text{خبا}$ . Ember suggests a comparison with  $\text{عَشِم}$ , 'be dry, arid'; cf.  $\text{בָּלָה}$  and *bullû*, 'extinguish.' Ar.  $\text{عَشِم}$ , however, is perhaps a modification of  $\text{عَشِب}$ , 'be dry' (of herbage), which originally meant precisely the opposite, 'sprout, flourish' (*uššubu* = *unnubu*,  $\text{עֲנַב}$ ). One might also think of  $\text{غَشِم}$ , 'be violent,' with the force 'suppress.'

29.  $\text{ḥd}$ , 'boy,' =  $\text{עֵדָל}$ , 'calf,' from  $\text{עָדַל}$  =  $\text{عَجَل}$ , 'hasten' (originally 'roll'); cf.  $\text{פָּר}$ , etc., and  $\text{فَرَّ}$ , 'flee.' Eth.  $\text{አጉል}$ : (with  $\text{N}$ !), means in general 'young animal,' also 'child.' For the association of ideas, cf. Eg. *nfr*, 'colt, boy'; *māru*, 'boy, son,' and *mūru* (Ar. *muhṛ*), 'colt';  $\text{עֵדָל}$ , 'boy,' and  $\text{עֵדָלָה}$ , 'lamb,'  $\text{טָלָה}$ , 'lamb, kid';  $\text{עֵדָלָה}$ ,  $\text{טָלָה}$ : 'colt,' and  $\text{עֵדָל}$ , 'boy'; 'kid' = 'child'; in Spanish *pollo* ('cockerel') means 'boy,' while in the United States 'chicken' may mean 'girl.' For  $d < l$  cf. on  $\text{ḥdb}$  =  $\text{جلب}$ . The change is not uncommon in Semitic; cf. Haupt, *JBL*, XXXV, 322, and Barth, *Etymologische Studien*, p. 45 ( $\text{נַגַּל}$  = *naḡl*, 'race, posterity';  $\text{אַשֶּׁר}$ : 'ass' = *ilḡ*, 'wild ass'—in both cases with *g*, just as with  $\text{ḥd}$  and  $\text{ḥdb}$ ). The change is also common enough in Indo-European and very common in Malay. We have in Egyptian *d* for *r* (also in Ethiopic; cf. Praetorius, *BA*, I, 45 ff.) in *mdd*, 'press,' and *mḏr*, which corresponds to  $\text{مَصَر}$ , 'milk by squeezing the teats between the fingers' = Eth.  $\text{መጸረ}$ :, 'chew.'

30. *wmt*—see note on *nhd*.

31. *wn*—see *wnn*.

32. *wnwn*, 'shake, sway' = Eth.  $\text{*ወልወለ}$ : ( $\text{ተወልወለ}$ :, etc.), 'shake, tremble.'

33. *wni*, 'run' =  $\text{وَنِي}$ , 'be weak' ( $\text{נָנִי}$ , 'oppress,' is a transitive development; cf. *GB*<sup>16</sup>), connected with  $\text{وَن}$  ( $\text{نَاتِي}$ ), and  $\text{وَهَن}$

(with *med. h* as  $\text{רָחַץ} = \text{רחצ}$ ,  $\text{נָהַר}$ , 'day,' etc.). The development of meaning is shown by  $\text{רָחַץ} = \text{וגف}$ , 'run fast,' to which Professor Ember directed my attention. We say 'run down' = 'weak, exhausted.' Eg. *whn*, 'destroy' (a wall) is to be connected with  $\text{וְהִי}$ , 'break, tear (intransitive), be weak, on the point of falling (wall)'; see Ember, *ÄZ*, LI, 117, No. 68. I would also connect with  $\text{וְהִי}$  Eg. *whi*, 'forsake, escape,' which presents a development of meaning precisely like Assy. *mašāru* (for *uašāru*), 'cut, sever' (= Eth.  $\text{ושש}$  :  $\text{ושש}$ , etc.), *muššuru*, 'forsake, escape,' and  $\text{לִלְמַד}$  :  $\text{לִלְמַד}$ , 'separate, split,'  $\text{פָּצַח}$ , 'escape.' Many other parallels could be adduced. The *n* in *whn* is secondary; cf. above, s.v. *nh*.

34. *wnn*, 'to be.' The etymology of this word is so extraordinarily intricate that I cannot hope to solve it entirely. I will therefore present my ideas in somewhat apodictic fashion, leaving the decision to the future. Following a hint dropped somewhere by Renouf, I would regard the primitive meaning of the root as 'open,' Eg. *wn*, especially of vegetation, 'open out, ripen.' The original meaning is reflected perhaps in  $\text{נִיָּה}$ , *ṣinā*, etc., 'vessel' (Eg. *nw*, *hnnw*, Ember, *ÄZ*, LI, 116); the secondary sense appears in  $\text{יָנַע}$ , 'ripen,' and  $\text{אָנִי}$ , which is phonetically very close to the basic form of the root. From the meaning 'ripen' comes 'be fixed, appointed, of time'; cf. our 'maturity.' Hence is derived Ar. *ṣanā*, 'maturity, time,' *ṣanā*, *ṣān*, *ṣayān*, 'time, portion of time, moment' = Eg. *nw*, 'time,' *wnw*, 'hour' (Ember). 'To come at an appointed time' is 'to happen, befall' (Heb.  $\text{אָפַק}$ , Pu<sup>al</sup>). Hence, again, we have  $\text{אָפַק}$ , 'cause to fall (into), deliver over,' primarily 'cause to befall.' The reflexive  $\text{תָּנַחַץ}$  easily assumes the force 'wait for the appointed time, delay, procrastinate,' whence also  $\text{אָנִי}$ , 'delay,'  $\text{אָנִי}$ , 'retard,'  $\text{אִסְתָּאֵן}$ , 'wait for' ( $\text{הִתְאַפַּק}$ , 'look for an opportunity'). This meaning appears in Egyptian in the causative *śin*, 'wait' (Ember, *ÄZ*, LI, 117). Eg. *wnn*, 'to be,' may derive its force from 'to befall, happen,' like  $\text{הָרַח}$  ( $\text{הָרַח}$ , 'fall'), or it may have meant 'wait, remain, exist, be,' like Eth.  $\text{ሀለ}$  :  $\text{ሀለ}$ , 'wait' (Praetorius, *BA*, I, 34, who cites as parallels  $\text{ደረሰ}$  :  $\text{ደረሰ}$ , and Galla *tur*),  $\text{هَلَّ}$ , 'remain behind.' Eg. *hpr*, 'become, exist,' is the Arabic  $\text{خلف}$ , 'change,' as

first suggested by Ember. One might, following Dillmann, cite **ሀለወ** := **حال**, 'change,' as a parallel, but Praetorius has provided us with a much better etymology of the Ethiopic word. An excellent parallel is *werden*, connected with *vertere*. In view of **خلف**, 'succeed, be behind,' one might be tempted to compare *hpr* to It. *succedere*, Sp. *suceder*, 'happen, take place' (*tener lugar*), etc. **خلف** is Heb. **חָלַף**, 'change, replace, pass by,' Assy. *ḫalāpu*, 'clothe,' properly 'put on a change of garments' (**חֲלִיפָה**).

35. *wnh*, 'adorn, clothe' = Assy. *alāhu* (on *ulluḫu*, 'adorn, clothe,' see Thureau-Dangin, *RA*, XI, 157), which must be kept separate from *alāhu* = **אֶלֶח**, **الخ**, 'spoil, sour' (*OLZ*, XVII, 494).

The stem is apparently to be associated with Eth. **ለሐደ** : , 'be handsome,' **ተለሐደ** : , 'adorn one's self,' and **لرح**, 'shine.' Gesenius' combination of this stem with **לַחֵ**, 'jaw' (Assyr. *laḫû*, Eg. *nh*, Ember), is very probable; see the *Thesaurus*, p. 751. The root *laḫ* means 'be fresh,' hence 'bright, ruddy,' of the cheek, etc. In Ethiopic **ለḫ** appears (Praetorius, *BA*, I, 24 f.) as **ሥልክት** : , 'cheek.' The stems from our root appear in Assyrian (*alāhu*, *laḫû*, *lāhu*) and Egyptian (*wnh*, *nḫn*, *nh*) with *h*, while in South Semitic we have *ḫ*; Hebrew and Aramaic are doubtful. Apparently there were parallel roots *laḫ* and *laḫ* in proto-Semitic.

36. *wrd*, 'rest' = **ولج**, 'enter.' *Wrd* is presumably denominative from a noun corresponding to Eth. **ልገት** : , 'hut, house'; cf. **بات**, 'spend the night,' Assy. *bātu*, 'rest' (*nubātu*, 'rest-day, holiday'), from *baiṭ*, 'house,' itself to be derived, with Haupt, from **ברא**, 'enter.' Haupt also derives **לַן**, 'spend the night,' from *lānu*, 'inclosure.' Similarly, Praetorius (*BA*, I, 23) explains **አዕረረ** : , 'rest,' as denominative from a word corresponding to **عُرْفَة**, meaning "auf den Söller, das Oberstockwerk gehen."<sup>1</sup>

37. *whi*—see on *wni*.

38. *wsš*, 'make water, piss' = **شخ**, 'piss,' Assy. *šaḫāḫu*, 'discharge semen'; a vocabulary published by Jastrow, *ZA*, IV, 155, l. 15, has *uš-zu-a-ri-a* = *šaḫāḫu*. The Sumerian expression means

<sup>1</sup> Eg. *wrd* also means 'be tired,' which Ember thinks is more original, but may easily be secondary, like modern **نهل**; see Haupt, *AJSL*, XXII, 198.

'to impregnate (*a-ri-a=raḥû*, lit. 'pour water'), of a penis in coitus' (*zu* is used like Heb. זרע); the ideogram for *kaš* (= *šīnatu*), 'urine' is *UŠ+A*. This *šaḥāḥu* is entirely distinct from *šaḥāḥu*, 'bow down,' = שחח; cf. above on *ḥi*. Eg. *sš* stands for *šš* < *šh*; the form with initial *w* is either secondary or corresponds to a وشخ \*.

There is no difficulty in the dissimilation, which is paralleled in *sš*, *q.v.*; cf. *ušuzzu* for *uzuzzu* (Haupt, *BA*, V, 471; Ylvisaker, *Zur babyl. und assyr. Gram.*, p. 38), פרש (Job 29:6), 'spread out,' for פרש \* = פרש (according to Růžicka, *KD*, p. 180). In Coptic we have similar phenomena, as Ⲭⲱⲥⲁ for *ḥśf* (*q.v.*) and Ⲡⲱⲥⲁ < *wśh*, Ⲭⲱⲥⲁ CNE, 'suddenly,' for *shnt*. It is difficult to say whether these cases are due to metathesis or dissimilation; cf. شرس (like شمس), whence *sirêšu*, Assy. *šabāsu* and *sabāšu*.

39. *wši*, 'saw' = وسى, 'shave' (*LA*, XX, 270: الوسى الحلق). To the same stem belongs *sš*, 'razor' (Borchardt, *ÄZ*, XLII, 78 f.), corresponding to موسى, with the denominative ماس, 'shave,' with which Ember has combined *mšs*, 'blade' (in the Pyramid Texts; note the partial assimilation to the *m!*). Formerly Ember combined *wši* with وشى, wsš, 'saw' (Assyr. *ušašaru*, 'cut'), but since the sibilant excludes this he now connects Eg. *šc*, 'cut,' with وشى; *c* for *r* is common. It is possible that وسى is related to اسى, 'leave' (cf. Assy. *muššuru*), whence 'leavings,' specialized in اسى and Eth. *təšit* (Dillmann, p. 753). I will not undertake to decide whether اسا, *\*asû*, 'save, help, support,' belongs here; اس, *uššušu* has a different sibilant, which Dillmann could not know.

40. *wšb*, 'answer'—see *šbi*.

41. *wt*, 'oasis'—see on *β*.

42. *wt*, 'wrap, wind' = طوى (which Brugsch wished to combine with *dži*); cf. طوى = طوى.

43. *wtt*, 'serpent' (especially in names of snake-goddesses *Rnn-wtt*, *b-wtt*) = طوط, 'serpent' (also 'bat,' as a variant of وطواط), from تطوى, 'coil up, of a snake'; cf. تلتوى, 'coil,' and تلتوى;

(cf. 'coil' from *colligere*; Haupt, *AJSL*, XXIII, 228) and حَبَّة, תַּבָּת; *rt*, *q.v.*, etc. This is not the place to discuss the Phoenician *Taavt*.

44. *wdb*, 'turn,' is to be connected with اجاب, جواب, 'reply, answer' (Aram. אַגַּב): cf. *wšb*, *q.v.*; *ni*, 'turn,' Assy. *enû*, 'change, suppress' (עָנָה, 'be poor, humble' = عَنَا; for development cf. عِيل, 'be changed, become poor'), עָנָה, 'answer'; هَبِل, *abálu* (cf. on *iwc*); ἀμείβω, *replico*, 'fold over, reply.'<sup>1</sup> As the Egyptian clearly preserves the fundamental meaning, we must distinguish between two roots *gb*, one meaning 'dig' (جَبَّ, etc.), the other 'vault, bend' (originally identical? cf. *kr*, 'dig, be round'); cf. كَقَّ, قَبَّ, *kapû*, *kapâpu*, etc. Eg. *wdb*, 'bank, shore,' can hardly be connected with وجب, 'set of the sun' (cf. the cases cited under *špr*), since the latter is probably partial assimilation for وَقَب, synonymous in several meanings, itself denominative from *uqgb*, 'cavity, grotto,' and meaning 'enter' (cf. بَوَا, غَرَب, of the sun), Mehri *ueqôb* = دخل (Bittner, *WZKM*, XXVII, 129). We must explain it, with Ember, as 'boundary, edge,' like *limêtu* from *lauû*, لَوَى, or عَنَى, 'side.'

45. *pîi*, 'flea,' may be compared with فلى, 'remove lice,' which is naturally denominative. فلى is also used of hunting for fleas (بِرْعَوث).

46. *ptr*, 'see' = فَطَر, פָּתַר, *paṭâru*, 'split, sever'; Eth. ፈጠረ means 'create,' like בָּרָא and خَلَق (properly 'cut, fashion').<sup>2</sup> There are a great many words in all languages which exhibit the development 'cut,' or 'pierce, penetrate,' or 'distinguish, see'; cf. e.g., בָּרַי, 'cut' = *barû*, 'see'; *baṣâru*, 'cut' = بَصَر, 'see'; δεικνυμι, etc.

47. *fq̃*, 'reward' = ثَقَّل, شَقَّل, *šaqâlu*, originally 'suspend' (Assyr. *šuqallulu*, Eth. ሰቀለ; causative of *ql*, 'be light'), hence 'weigh, weigh out, pay.' For analogous developments see under *iwc*, 'reward.' The interchange between *f* and *θ* is common (*ZDMG*, LXIV, 634; *BA*, I, 43, etc.); in this case we may have a dissimilation caused by the dental *l*.

<sup>1</sup> The priority in combining *wdb* and اجاب belongs to Ember.

<sup>2</sup> The word *ptr* in the commentaries to religious texts has nothing to do with פָּתַר, פֶּשֶׁר, as has been supposed, but means 'what is this?'—a compound of the demonstrative pronoun *pw* and the interrogative participle *trî* (Gardiner, *RT*, XXXIII, 71).



48. *m̄št*, 'red granite' = *مكتر* (امكتر, 'be red'), and means therefore, in case the etymology is correct, 'redstone.' The hills of red sandstone hemming the valley in were called *ḫ dšrt*, 'the red (country).' Later *m̄št* seems to have become the generic word for 'granite' (cf. Wendel, *Bau- und Edelsteine* [Leipzig, 1888], pp. 66-73). I am inclined to consider *مكتر* a transposition of *כִּתְרִי*, 'be dark' (perhaps related ultimately to *כִּתְרִי*, 'be black' = Eg. *km*, Ember). For the development 'red, brown, dark,' and the reverse, cf. on *nḫši*; note that *sāmu* means both 'red' and 'dark,' and that *adummatu* (= *אֲדֻמָּת*) is 'dark red (blood),' opposite of *šarqu* (= *dšr*? cf. on *ntš*). Assy. *sāmtu* affords no parallel, as it certainly does not mean "red stone" (cornaline, porphyry), but 'malachite' (Kugler, *Stimmen aus Maria-Laach*, 1904, Parts 4-5; GUG, however, is not *HA+URUD* but *ZA+GUL*, 'stone'+ 'carve'), the Hebrew *מַלְאֲכִית*, which Myres has shown to mean 'malachite.' As has been pointed out, the stem is *سهم*, 'mark with bands or rays' (*sāmtu* < *šāmtu* under the influence of the sonant labial, which often changes *š* to *s* in Assy.); malachite is sometimes most beautifully banded. Since malachite frequently occurs in botryoidal formation, whence the Sumerians gave it the name *girim*, 'fruit' (= *inbu*, *יֵבֶב*), I would suggest that Eg. *mfk̄t* be connected with *عُثْكَوْل*, *اَثْكَال*, *اَثْكَال*, 'cluster of grapes,' *βότρυς*, from the stem *ثكل*; cf. *fq̄* = *ثقل*; the *f* may have arisen through dissimilation.<sup>1</sup> Just as *sāmtu* occurs in constant association with *uknû*, 'lapis lazuli,' so *mfk̄t* is found in parallelism with *ḫšbd̄*. Assy. *uknû* may be connected, according to Jensen's suggestion, with *κύανος*, 'lapis lazuli' (Theophrastos, *περὶ λίθων*, 55); *κύανος* means 'blue, indigo, black,' like *uknû* (cf. Sp. *amarillo*, 'yellow,' from *عنبري*, 'amber [colored]'), 'blue, violet, indigo,' replaced sometimes by *damu*, 'dark' (= *ادم*, 'black, dark green').<sup>2</sup> Possibly *ḫšbd̄* is connected with *اسخ*, 'black' (for

<sup>1</sup> Since malachite was much used in the preparation of green stibium, Ember may be correct in combining *mfk̄t* with *פָּרִי*, 'stibium,' connected with *פָּקַ*, *פָּקַ*, 'crush, pulverize.' Eg. *mšdmt*, 'stibium' (*kuhl*, or powdered antimony), whence Ar. *ūmid*, Ember has happily referred to *دمم*, 'anoint eye with collyrium,' from *دم*, 'smear.'

<sup>2</sup> Foucart (*PSBA*, XXXII, 113) says that the modern *fellāḥīn* use *iswid* (اسود, 'black') for 'sky blue.'

secondary ج cf. Ember on *bhs*, 'calf' = بجزج, ÄZ, LI, 110, n. 4; *hšbd* is certainly an old word, though first mentioned in the reign of Saḥurê, according to Sethe). سخم is connected with Assyri. *suḫḫumu*, 'maltreat' (Code of Hammurabi); cf. نَسَخَم, 'hate' (cherish black feelings), and سَخِيْمَة, 'malevolence' (cf. also Ar. *zālīma*, 'be black,' *zālama*, 'abuse, oppress'; *zalm*, 'snow-whiteness,' is antiphrasis). While Syr. אַתְשָׁהּם צִיד means 'be offended at,' שַׁחֲמָא, 'tawny, black,' is evidently سخم, 'be black,' which thus has a different sibilant from سخم. Syr. סַחַם, 'oppress,' clearly belongs with سخم and *saḥāmu*, of which Heb. הַמִּס is evidently a transposition (like *mašādu* and שַׁמַּד, Haupt, Bauer)—at last we have the etymology of הַמִּס! Ember is probably right in combining הַמִּס with *šhm*, which would thus be directly connected with سخم, but cf. *s.v.* *šhm* for another possibility.

49. *Mnw*, Min of Koptos. I would suggest that the ithyphallic god, whom the Greeks identified with Hermes, is in name as well as functions the analogue of Erôs and Kâma-dêva. The stem is then منى, 'emit semen (man)' = امنى, منى, while *minâ*, *manâḥ* (منى) is *sperma genitale viri aut mulieris*. That the word is proto-Semitic appears from Assyr. *minû*, synonym of *râmu* (رثم, Barth, *mri*, Ember); *minû*, *munnu* have the force of "jouir d'une femme," as Thureau-Dangin has pointed out (*RA*, XI, 153), being used specifically of sexual intercourse. Several other words from the same stem have been pointed out in Egyptian by Ember and Ahmed-Bey Kamâl, the well-known Egyptian archaeologist (*RT*, XXIV, 17 f.), the goddess *Mnit* = المنوت, *mni*, 'to die,' and منى, 'death,' etc. In the latter case the connection, however, is not direct; منى means properly 'fate' (what is meted out), while *mni* = 'reach the end of the journey' (lit. 'moor the ship'). The primary meaning of the

<sup>1</sup> Eth. **ዐመፀ** ; 'be unjust, oppress,' has nothing to do either with **חמס** (Dillmann), or **חַמַּס**, *ḥamāṣu* (Dillmann, *GB*<sup>16</sup>), but is transposition of **\*ዐመ** ; **عظم**, 'be hard, severe, great' (like **شدّ**), whence **ዐመ** and the other words for 'bone.' Here belongs further Assy. *eṣēcu* (cf. Muss-Arnolt, *s.v. amāṣu*); note that *GB*<sup>16</sup> has withdrawn the impossible combination with **עצם - עצ - גב**.

root seems to be 'stretch, make firm' (cf. מָנַן = *mn*, 'conceal,'<sup>1</sup> *mn*, etc.) whence מָנִי, *manû*, 'fix, allot, count,' and *mni*, 'fix, fasten, moor.' From the sense 'stretch' comes 'desire' (like זָוִי = אָנַי, etc., Ember), Ar. تَمَنَّى, whence 'be lustful, satisfy lust.'

50. *mhr*, 'granary,' may be combined with חָמַר, 'cover, hide.' The *bît hamri ša Adad*, 'treasure house of Adad,' is frequently met with in late Assyrian contracts. In Aramaic חָמַר is 'pile, heap up.' Originally *mhr*, *hamru* referred perhaps to the subterranean caches or silos where grain was stored and carefully covered to prevent discovery (בֹּרַ = 'grain pit'; cf. Haupt, *AJSL*, XXVI, 11). Assyrian *bît nakamti*, 'treasure house,' from *nakâmu*, was combined by Haupt (*ZA*, II, 266) with כֹּחַם, 'heap up,' and כֹּמֶה, 'heap of grain'; cf. Eg. ḥ<sup>c</sup>, 'treasure' (A20), lit. 'heap' (Gardiner, *Admonitions*, p. 25). Eg. šn<sup>c</sup> 'granary,' may be combined with šugla = عَرْمَة, 'heap of grain.' The original meaning of שָׁגַל is 'excavate, deepen,' hence 'sich vertiefen' (cf. (غرف, شرع), 'busy one's self.' The root meaning appears clearly in Eth. ሠላ።, 'engrave, carve,' and ስፔላ, 'hollow hand,' Assyrian *šêlu* (= Sum. *buru*, 'cavity, pit, vagina'.<sup>2</sup> *ḥmr*, 'ferment,' is entirely distinct from our ḥmr and is possibly a transposition of *marâhu*;<sup>3</sup> cf. امرخ, 'soften dough with water'; مرخ, 'oil,' is Eg. *wrḥ*, according to Ember.

51. *Mšhnt*, goddess of birth. In the Papyrus Westcar she appears along with Isis, Nephthys, and *Hqt* to assist in the accouchement of *Rd-ddt*. Elsewhere the four *Mšhnwt*, or birth-goddesses, are

<sup>1</sup> The combination of *mn* with מָנַן is due to Dr. Steinbach; Ember now compares *mn* with מָנַן, 'remain,' dissimilation for \*מָנַן (?).

<sup>2</sup> The Heb.-Aram. should be, according to the phonetic laws, שָׁעַל. But in connection with an ע (as with the פ) there is a tendency to favor š rather than s; cf. שָׁעַל = טָשַׁע (*Daṭinah*, p. 499) and טָשַׁע = טָשַׁע (where the *g* also has an influence; cf. Nöldeke, *ZDMG*, LVII, 418). However, שָׁעַל may = אָסַע, 'to seek,' with the same meaning as שָׁעַל.

<sup>3</sup> I would explain *marâhu*, *VB*, 6, No. 260, ll. 18, 35, as 'rot.' L. 16 we read: *umma šû-ma nazbaltum mâdat ul ša nasâdi ubaṭṭî-ânî-ma šê imtârah* = "Thus he says (to me), 'It is too much for transportation; it cannot be supported (سند).'" While he has been putting me off (بَطَأَ), the grain is spoiling." L. 35 has: *še'am šuâtî litbalûnî-ma lâ immar[a]ḥ* = "Let them carry away the grain so that it may not spoil" (the *nif'al* will have the force 'be made to spoil'; cf. *HW* on *nagarruru*, *niqlpû*).

*Tfnt*, Nût, Isis, and Nephthys. As Spiegelberg has shown (ZA, XIV, 269 ff.) the name *Mšhnt* is derived from *mšhn*, 'birth brick' (*dbt n mšt*), lit. 'place of birth' (*išt mšt*), which corresponds to the אבנים (there were two bricks) of Exod. 1:16.<sup>1</sup> Spiegelberg's derivation of *mšhn* from *šhni* is grammatically untenable, and the comparison with שתן, 'support,' must now, of course, be given up.<sup>2</sup> Since the stem \**šhn* must have meant 'be in travail, bear,' I would combine it with *ḥarāšū*, חָרַשׁ : خرس (our meaning survives in clear traces), 'be in travail, give birth.' The original meaning of the stem is 'bind,' Assy. *ḥarāšū*, 'fasten,' חָרַשׁ, خرس, 'be dumb' (i.e., 'tongue-tied,' Sum. *eme-dib*); for the development, here privative, cf. 'entbinden.' The transposition may have taken place, as often in Egyptian, in the noun *mšhn* < *mḥnš*; *ḥnš* < \**ḥrš* (see for *n=r*, s.v. *šnd*).

52. *mdh* (so Sethe reads "ḡḡh," Erman, *Glossar*, p. 3), 'hew, carpenter' = מַדָּה, 'hew' (wood, stone); حَصَم (GB<sup>16</sup>) = ضَرَطَ, 'break wind' (LA, XV, 26) while انكسر = انخضم. حَف has certainly no connection with מַדָּה, but meant primarily 'to line,' hence 'write in lines,' Eth. ጸሐፈ : , Assy. *ṣīpu*, 'written document' (Ungnad), precisely like כתב, כַּתֵּב, 'write in lines' (Haupt, *AJSL*, XXXIII, 45); حَف is to be connected with صَف, 'to line, line up' ('set type' in modern Arabic), and the sense 'engrave' is quite secondary. Assy. *ḥaṣābu*, 'cut,' is خَضَم, and has no connection with מַדָּה. A stem parallel to the latter is, however, חָטַב, חָטַב : \*حَطَب, 'hew wood.'

53. *nr*, 'shepherd' = Eth. ስጋላ : , *nôlâḡû*, 'shepherd,' from the root \**nwl*, 'stretch out,' which appears in Arabic as نَوَّلَ, 'reach out, extend, give' (like Assy. *qāšu*, *iqāš*, which I would combine with قَسَم, 'measure,' like *madādu*; cf. also قَوَّس, 'stretch'), تَنَوَّلَ, 'reach out for, obtain.' Closely related is Assy. *naʾālu*, 'lie down, rest,' which corresponds to Heb. נָהַל (see Haupt, *AJSL*,

<sup>1</sup> Birth-bricks were also employed in Babylonia for the same purpose, as we know from the myth of "Ea and Atrahasis"; cf. Jensen, *KB*, 6, 1, 543, who unfortunately goes elsewhere for an explanation. As a result Gressmann also misunderstands the text.

<sup>2</sup> שתן, 'support,' Ember regards as a causative of עוֹן, 'help.' He is inclined to connect *mšhn* with *šhnt*, 'support,' for which we have not discovered any Semitic affiliations.

XXII, 195 ff.). Just as *na'âlu* is a synonym of *rabâçu*, so גֵּהֶל = הִרְבִּיץ (cf. Cant. 1:7, אִיכָה תִרְעָה אִיכָה תִרְבִּיץ, where הִרְבִּיץ refers to the noon rest of the sheep). גֵּהֶל thus comes to mean 'pasture' (Isa. 40:11), while אִנְהֵל means primarily 'halt,' then 'water' (the camels), whence נִהֵל, 'drink' (see Haupt, *ibid.*, p. 198). Primarily, we may suppose, *nôlâûi* was equivalent to הִרְבִּיץ or מִנְהֵל. *Pyr. Texts*, 244b, we have the *nrw Hr*, cattle of Horus, originally 'flock, herd,' like יֶדֶר = Eg. *idr* (Ember). Eg. *nr*, 'be strong, vigorous,' is like *qni*, 'be strong, brave,' from *qni*, 'embrace, take hold of,' = קָנָה, קָנִי, *qanû*, 'acquire' (Ember).

54. *nḥbt*, 'flower, blossom' = Ar. *lahbat*, 'flame'; cf. *zahr*, 'flower,' from زَهَرَ, 'shine, be brilliant' (of fire, etc.), נִצְּחָה, 'blossom,' from נִצָּץ, 'sparkle, shine.' According to Haupt, *âru*, 'blossom,' is אֹרֶר, 'light'; *ûru*, 'day' (*urru*), is אֹרֶר, 'fire.' An analogous case is Eg. *hrrt* (2PHPE), 'blossom,' and حَرَّ, 'be hot, bright, pure, free.' For *h* = *h* cf. on *tph̄t*.

55. *nḥp*, 'make pottery,' properly 'turn (on a potter's wheel),' like *qd* and *paḥâru*, which, as Ember has shown, exhibit this development. The root is doubtless *lp*, 'turn, wind' (cf. *s.v. inp*), so we may compare لَفَّ, 'wrap, wind.' Ember has combined *nḥp*, 'grieve, mourn,' with \**lḥlḥ*: and لَهَفَ, 'lament, be wretched.'

56. *nḥšî*, 'negro,' is most naturally derived from \**nḥš*, 'be dusky, black,' which I would compare tentatively with שָׁהַר, 'be black, dark' (also 'dusky' of the skin, Cant. 1:5), also of magic, سَحَر; cf. under *hk̄3*. I would combine שָׁהַר with اصْهَر, 'tawny-colored,' partial assimilation for \**asḥr*; cf. صَفَر for *siparru*, 'copper' (Haupt) and حَصَر for \**esêru* (see Haupt, *BA*, I, 19, n. 27). שָׁהַר, *sāhar*, *šêru*, 'dawn,' mean thus primarily *Morgenröte*; cf. perhaps שָׁרַק, שָׁרַק, \**šarâqu*, 'be red' (probably Eg. *dšr*), and شَرَف, 'rise, of the sun.' For the shift in colors cf. *s.v. m̄š̄t*, and for *n* = *r*, *s.v. šnd̄*.

57. *nḥi*, 'lament' = *anâhu*, אָנָה, 'lament,' connected with اَنْحَ and فَوَح. There is a large class of similar onomatopoetic words, אָנָה, אָנַק, נָאֵק, *nâqu*, etc.; cf. on *hqt*, 'frog.'

58. *nḥn* (imperfect reduplication, for \**nḥnh*), 'child, infant,' is to be connected with Assyr. *lāḥu*, 'shoot, sprout'; for original meaning cf. on *wnḥ*.

59. *nḥt*, 'be strong, firm' (Coptic  $\bar{N}\text{ } \text{ⲛ} \text{ } \text{ⲟ} \text{ } \text{ⲧ}$ , 'hard, force, violence') =  $\text{نشط}$ , 'fasten, make fast' (cord), 'be active, vigorous, fat' (of cattle; i.e., 'stout, firm').

60. *ntš*, 'pour, sprinkle' = *natāku*,  $\text{נתך}$ , 'pour' (for the related *latāku* see *JAOS*, XXXVI, 230 f.). Eg. *ntš* stands by dissimilation for \**ntl* (*ntč*) like Palest. Arabic *meštūb* < *māčtūb*  $\text{مكتوب}$  (*KD*, 144), etc. Similarly, *dšr*, 'red,' may be  $\text{شقر}$  =  $\text{šarqu}$  (see above on *nhši*). In Coptic we have again metathesis,  $\text{ⲧ} \text{ } \text{ⲛ} \text{ } \text{ⲟ}$ . Eg. *dšr* < \**dšr* (like Syr. *dašša* for *ḡašša*, Mor. *dezz* for *ḡazza*, neo-Syriac *disra*, 'bridge,' for *ḡisra*,  $\text{جسرة}$ , *KD*, p. 178) < \**gšr* < \**qšr* < *šqr*. The partial assimilation of a *q* to an *r* is very common; cf. *garānu* ( $\text{גרן}$ , originally =  $\text{גרנן}$ ; cf. on *mhr*) = *qarānu*,  $\text{قرن}$ . Eg.  $\text{ⲉ} \text{ } \text{ⲓ} \text{ } \text{ⲛ}$ , 'drown,' is perhaps  $\text{غرق}$ , 'drown'; cf. also s.v. *grg*.

61. *rmt*, 'man' (*rmtt*, 'people, mankind,' like *ayēlātu*) =  $\text{רמט}$ ,  $\text{רמט}$  (instead of *imru*,  $\text{מר}$ , *ĀZ*, LI, 118, No. 74), Ar. *ḡabr*, Eth. *gabr*, 'servant' (whence denominative *gabra*, 'work'). At first sight the combination looks no doubt highly adventurous. However, the stem  $\text{גבר}$ ,  $\text{جبر}$ , *gabāru* (*gabru*) is surely partial assimilation of the synonymous  $\text{כבר}$ , 'be mighty' = Ar. *kābura*, 'be big, fat, stout' =  $\text{כבד}$ , 'be glorious, illustrious' = *kabāru*, 'be large, fat, strong.' For the development of meaning cf.  $\text{امرء}$ , 'man' =  $\text{מרء}$ , 'hero, lord,' from the stem  $\text{מרء}$  =  $\text{ברء}$ , 'be fat'; *mārīa* = 'be healthy, wholesome'; *marū* = 'be fat' (cf. the formula for sacrificial animals, *alpē kabrūti immerē marūti*, 'fat oxen and sheep'). Sum. *nitaḡ*, 'male,' seems to mean primarily 'large, fat' (cf. on *nitaḡ* = *marū* *SGL*, p. 202); Eth.  $\text{ሰላላ}$ , *ayēlu*, *vir* show analogous developments. According to Ember,  $\text{ḡḡ}$ , 'be fat' =  $\text{جدل}$ ,  $\text{ גדל}$ , 'be large.' The transposition should afford no stumbling-block; cf. the many meta-theses in the group *brk-rkb-krb-bkr*.<sup>1</sup>

62. *rdi*, 'give, cause' = *redū*,  $\text{רדו}$ ,  $\text{ردى}$ . As an article on the stem *redū* is appearing in *ZA*, I will refrain from a detailed discussion. Ember has blazed the way by combining *rd*, 'foot, leg'

<sup>1</sup> A study of these stems is in my hands, but is not ripe for publication.

with 𐤊𐤊, 'tread,' Ar. *mirdât*, 'leg of an animal,' and *rd*, 'grow, flourish' (to be distinguished sharply from *rwḏ*, 'be firm') with 𐤊𐤃. To the group 𐤊𐤃, 𐤊𐤃𐤀, 𐤊𐤃𐤁, 𐤊𐤃𐤂, all from the root *rd*, 'tread, use the foot,' belongs also Eg. *rwḏ*, 'flight of steps' (cf. on *ḥtiw*). Eg. *rd*, 'foot' appears in Assyr. as *rittu*, 'paw, hand.'<sup>1</sup> The Sem. stem *rdi* seems to have had originally both an intransitive meaning 'tread, walk, go, flow,' and a transitive 'bring,' primarily, we may suppose, 'walk in one's footsteps, follow after, drive, pursue, convey,' etc. Hence it means 'bring, produce, increase,' and 'impel, produce, cause.' For parallels to the development 'lead' or 'bring,' 'cause, make,' cf. under *iri*; also 'execute' from *exsequor*. In Assyrian we find the use of *redû* as 'bring, add (*ruddû*), produce, cause' illustrated in a number of passages: e.g., in the proverb *kaspu<sup>m</sup> kaspa<sup>m</sup> lirdû* = 'let the money produce money' (at interest); Šamši-Adad III, col. 2, 9-13 has *Nergal ina kaškašim ištašu* (*ešû*, 'be chaotic,' is 𐤍𐤃𐤁, as is known) *u išti mâtisu lirtadû* = 'May Nergal mightily bring about his ruin and the ruin of his land.' Eg. *rd*, 'grow,' is 𐤊𐤃, 'multiply, increase,' and Eth. ፭፻፶፯, 'draw interest.' *Rdi*, 'give,' is a closely related development to 'bring, cause'; cf. *leisten* and Gothic *laistjan*, 'follow.' In early Babylonian 'bring, give' is the most frequent meaning of *redû*.

63. *H<sup>c</sup>pi*, 'Nile'—see the introduction.

64. *hb*, 'grieve, be in distress' = 𐤇𐤁 (*ḥaub*, 'grief, misfortune,' 𐤇𐤁𐤁, 'be afflicted,' etc.). The Semitic stem is hard to fix, since at least two have fallen together in Aramaic, and 𐤇𐤁 and 𐤇𐤁𐤁 are intimately related in meaning, so closely that mutual contamination seems certain. 𐤇𐤁, 'be in debt, transgress,' whence 𐤇𐤁, 'transgress,' is perhaps originally connected with 𐤇𐤁, 'be overcome, subdued' = 𐤇𐤁𐤁, 'fail, be disappointed.' 𐤇𐤁, 'to be in distress,'

<sup>1</sup> Cf. Holma, *Körperteile*, pp. 119-21 (*rittu* is certainly not connected with 𐤊𐤃𐤁𐤃 and 𐤊𐤃𐤁𐤃, 'palm, sole,' as Holma suggests), and Sargon's *Eighth Campaign*, l. 58: *eli erbi rittēšunu iptāšilū ktma kalbē* = 'on their four paws they crawled like dogs.' *Rittu* < \**ridtu*, like *kittu* < \**kintu* (𐤊𐤃𐤁), and *qātu*, 'hand' < \**qantu* (from *qanû*, 𐤊𐤃𐤁, 'grasp' [Haupt]; cf. 𐤊𐤃𐤁 and 𐤊𐤃𐤁𐤁, 'grasp,' Ember); for the treatment of the feminine ending as the third stem consonant see *VG*, § 227 E. Assyr. *pašātu*, 'go on all fours like an animal,' may be connected with 𐤊𐤃𐤁𐤃, 'wander' (contrast *GB*<sup>16</sup>, s.v. 𐤊𐤃𐤁𐤃), with which one is tempted to combine 𐤊𐤃𐤁𐤃, *fāras*, 'horse' (cf. 𐤊𐤃𐤁𐤃 and *sôšāya*, 'walk, wander' = 𐤊𐤃𐤁𐤃, q.v.).

is evidently either **حوب** or **خوب**, defined (*LA*, I, 354) as **افتقر**, 'be poor, wretched.' **خاب** is used with special reference to distress caused by hunger (cf. *hqr*, 'be hungry' = **حق**, 'be poor,' for which there are many parallels, *Ember*).

65. *hsp*, 'district, nome' = **חֲשִׁנִּים**, 'tribe, people' (*φυλή*, *ἔχλος*, *éthnos*); Ar. *hizb*, 'party of men, confederation' (**جماعة الناس والحزاب**), tribe,' also 'part, portion,' from **حزب**, 'divide' = **חֲחִים**, probably a proto-Semitic partial assimilation for **حسب**, **חֲחִים**, **חֲחִים** (*epēšu*, Eg. *hšb*), 'count, reckon,' primarily 'divide.' For *p* < *b* cf. on *inp*, above.

66. *Hqt*, the frog-goddess. Eg. *hqt*, 'frog' may be partial assimilation for \**qt*: cf. Ar. *ʿaqq*, 'gurgling of water,' etc.; **نَغَف**, **ذَعَف**, 'croak' (of a raven); **نَق**, 'croak' (of a frog, etc.; *naqqāq*, 'frog,' is 'the croaker'). *Ember* has identified the *ʿq* bird with Ar. *ʿāq*. Another name of the frog, *qrr* = **קרוּר** (*Paqrûru* = *P<sup>3</sup>-qrr*), has long been combined with **קָרָה**, 'frog,' Syr. **קִרְרִי**, 'toad' (the prefixed **ק**, as elsewhere, is perhaps dissimilated for an original **כ** as in **קַרְבִּי**, **קַטְלִי**, etc.). *Hqt*, 'beer' (perhaps *hnqt*) may mean 'the malted drink,' like Assy. *sirēšu* (*Haupt*).<sup>1</sup> The stem would then be **חֲק**, **חֲחִי**, **חֲחִי**, **חֲחִי**, 'rub, scrape'; the partial assimilation may appear in **חֲחִי**, 'gnash the teeth' (**חֲחִי**, 'tooth,' is 'the chewer, masher'). Eg. *tš*, 'mash,' also 'prepare grain for brewing' (*Gardiner*, *RT*, XXXII, 220) may be **طُوش**, 'crush,' or **جَش**, 'grind, mash' (cf. on *ntš* for the phonetic change involved).

67. *hk3*, 'magic' = **חֲכִל**, 'be doubtful, obscure' (**חֲכִל**, Assy. *eklitu*, 'darkness'). Transposed doublets are **חֲכִל**, **חֲכִל**, the basic meaning being 'be dark, black.' For the development cf. with *Ember* **חֲכִל**, 'practice magic, enchant,' primarily 'do darkly' (cf. on *nhši*). In Egypt magic was *κατ' ἐξοχήν* the mysterious art, as it set up the most extravagant and impossible claims. In Babylonia its pretensions were much more modest, since it was there really an element in the art of medicine. The idea that even the great gods might

<sup>1</sup> Ar. **شَرَس**, 'be rough, oppress,' seems to reflect the stem of both *sirēšu* and **קָרִים**, 'eunuch,' as *Haupt* has shown.



be swayed by specially efficacious formulae is foreign to Mesopotamia, so far as the monuments indicate. A possible connection between *grh*, 'night,' and *حکل* = *حکل*, by assuming partial assimilation of the *k* to the following sonant, is appropriately doubtful.

68. *h̄tm*, 'perish' (*šh̄tm*, 'destroy') = *h̄ātima*, 'be broken' (said especially of brittle objects); *h̄ātama* is 'break, destroy'; *حطام الدنيا* are 'the vanities of this world.' The usual combination of *h̄tm* with *tm*, 'be at an end, perish' (*חַתַּם*) is surely erroneous.

69. *hi*, 'placenta'—see on *šwi*.

70. *h̄mi* = *خمل*, 'be feeble, obscure' (*الحامل الخفي الساقط الذي لا* *نباهة*; also *خامل* is used of a weak voice). A similar development is found in *אין*, "nonexistence," which is probably, with Gesenius and Haupt, to be combined with *אין*, etc., 'be weak' (cf. under *wni*). Eg. *h̄mi* means primarily 'be weak of intelligence,' whence 'be unable, not do,' a development paralleled by *rh*, *können* (connected with *γινώσκω*) and *kennen*, etc. Eg. *tm* (*r tm* = *לבלתי*) means 'be whole, at an end, perish,' like *בלה*, whence *ina bâli*, Eth. *enbala*, 'without,' Eg. *m h̄m*, etc. Eg. *nd*, 'not to have, not to do,' from *nd*, 'be whole,' Ar. *عليج* (*Ember*), exhibits the same semantic evolution.

71. *h̄mt*, 'three'—see introduction.

72. *h̄nm*, 'smell' = \**خمن*, 'stink' (*h̄āman*, a stink), whence by assimilation *אסתכן* = *אסתכן*, like *חַיָּטָן* = *zanānu*, 'rain' (Heb. *זָרַם* is dissimilated). Ar. *خامن الذكر* is explained by *خامل الذكر*, but means presumably in the first place 'foul of fame.' One might be tempted to compare *خمن*, 'conjecture, surmise' (= *حسب*, *حسد*, *وهم*) with *sapere* and *erēšu*, *عرف* (for *عرث*\*, according to Haupt), but Abû H̄âtîm states that *خمن* in this sense is a Persian loan-word (*LA*, XVI, 299: *اصلها فارسیه من قولهم خمانا على الظن والمحدس*). According to Lane, *خمانا* is a mistake for *کمان*, 'bow,' used metaphorically, but this idea is hardly necessary; see Vullers, *Lex. Pers.*, I, 721a, on *خمان* (whence *کمان*) and *خمانا*.

73. *h̄nš*, 'stink, rot' = *خشم*, 'stink, be large, of the nose.'<sup>1</sup> For the partial assimilation cf. Assy. *hanšu*, 'five,' for *hamšu*; *šunšu*, 'his

<sup>1</sup> Hardly to be combined with *خشل*, 'be shabby, vile.'

name,' for *šumšu*, etc. (cf. also on *hnt*, below). Müller's combination with  $\text{𐤠𐤍}$  and  $\text{*𐤠𐤍}$  (*GB*, s.v.) is also improbable;  $\text{𐤠𐤍}$  belongs, as Barth has pointed out, with  $\text{𐤠𐤍}$  (for the root cf.  $\text{𐤠𐤍}$ , 'spoil, rot'), modifications of which (by partial assimilation) are  $\text{𐤠𐤍}$  and  $\text{𐤠𐤍}$ .

74. *hnt*, 'nose' =  $\text{𐤠𐤍}$ , *ḥuṭṭimmu* *ḥaṭm*, 'nose, snout,' whence, denominative,  $\text{𐤠𐤍}$ , *ḥaṭāmu*, 'muzzle' (Sargon, *Huitième campagne*, l. 9). For the partial assimilation of the *m* to the following dental, very common in Assyrian, cf. Coptic  $\sigma\bar{\text{N}}\bar{\text{T}}\bar{\text{C}}$ , for *gmṭf*, *hnt*, 'skin-bottle' =  $\text{𐤠𐤍}$  (Ember).<sup>1</sup> Similarly, according to Haupt,  $\text{𐤠𐤍}$ , 'ashes,' is connected with  $\text{𐤠𐤍}$  (*JBL*, XXXVI, 317). Another Eg. word for 'nose,' *šrt*, may be combined (also by Ember) with  $\text{𐤠𐤍}$ , 'snore,' with the rhyme formations  $\text{𐤠𐤍}$  and  $\text{𐤠𐤍}$ ; in modern Arabic *minḥar* has become the ordinary word for 'nose' (cf. Assy. *naḥīru* and Ar. *nuḥra*, 'snout'). In Coptic the old root *hr* appears as  $\text{𐤠𐤍}$ , 'snort' =  $\text{𐤠𐤍}$ .

75. *hnd*, 'step' (cf. *ḥndw*, 'throne,' and *ḥtiw*, q.v.), 'walk, pass, cross' =  $\text{𐤠𐤍}$ , 'cease' (i.e., 'pass by'), which I would further combine with  $\text{𐤠𐤍}$ , 'last, endure, remain' ('pass' in a place, 'pass,' of time, etc.).<sup>2</sup> The combination cited in *GB*<sup>16</sup>, s.v.  $\text{𐤠𐤍}$ ,  $\text{𐤠𐤍}$ , 'forsake,'  $\text{𐤠𐤍}$ , 'treat with injustice,' are very improbable. As parallels cf.  $\text{𐤠𐤍}$ , 'pass,' and  $\text{𐤠𐤍}$ , 'continue';  $\text{𐤠𐤍}$ , 'endure, remain' (Jer. 48:11; Ps. 102:27, etc.), 'cease, stand still' (Gen. 29:35; II Kings 4:6, etc.); and the two cases in Tigre cited by Nöldeke, *Neue Beiträge*, p. 92, on Littmann's authority. For other cases of antiphrasis in Eg. cf. on *ḥw* and *ṭhn*.

<sup>1</sup> It is hardly probable that  $\text{𐤠𐤍}$  is connected with  $\text{𐤠𐤍}$ , unless a loan-word. Ember thinks that  $\text{𐤠𐤍}$ , *hnt* may be connected with  $\text{𐤠𐤍}$ , 'skin' (according to *TA*, however, of Persian origin;  $\text{𐤠𐤍}$ , 'raw, untanned, of skins', Vullers, I, 646) and  $\text{𐤠𐤍}$ , 'tent, booth.'

<sup>2</sup>  $\text{𐤠𐤍}$ , *dar*,  $\text{𐤠𐤍}$ , *dar*,  $\text{𐤠𐤍}$  (cf. *nīšē apāti*) exhibits a development like  $\text{𐤠𐤍}$ , originally 'enduring residence, settlement,' as distinguished from 'nomadic camp'; cf. the contrast between,  $\text{𐤠𐤍}$  and  $\text{𐤠𐤍}$ . Collitz has recently combined Lat. *saeculum* (cf. Lucretius' *saecula terrarum*) with *situs* and  $\text{𐤠𐤍}$ .

76. *hḥ*, 'neck' = \**hihi* (cf. *hḥ*, 'million' = \**hihi*) < \**hrhr*, Assy. *harurtu*, 'throat,' which Holma has combined with Syr. *הִרְשִׁתָּא*.<sup>1</sup> However, the stem is not *הִרְשִׁ*, 'be dumb, silent' (for primary meaning cf. on *Mšḥnt*), but *הִרְר*; Syr. *הִרְשִׁתָּא* is a loan from \**haruštu*, like *maštu* for *martu*, *maštakal* for *martakal*, etc. To the same stem belongs *harri pî* (contrast Holma). The root *hr* (*harāru*, خار) means 'be contracted'; perhaps ultimately identical with *hr*, 'fall,' the primary meaning of both being 'dig, sink' (Haupt, *AJSL*, XXIII, 249ff.). For the development 'hole' or 'gulch,' 'throat,' and the reverse, cf. gorge, Ar. *ḥaur*, 'gulch, gorge'; *mablaʿ*, 'throat, gorge, sink' = *bulʿam*; خانق , *hinqu*, 'narrow pass, cañon of river'; *harrānu* (whence Sum. *ḡaran*), 'street,' properly 'narrow passage, alley,' like *sūqu* (opposite of רֶבֶת , *rēbitu*). Cf. also *hurru*, 'hole, cave,' and غار (مِعْرَة), 'cave,' غرغر , 'to gargle.'

77. *hšr*, 'repel, drive away' = خسل , 'reject with contempt.' The original meaning is preserved by خزل (with partial assimilation), 'separate, hinder, repel' (cf. *hšf*, 'repel, put away,' which I should combine with فسح , 'disjoint, separate, abrogate'). The stem הִשֵּׁל , 'destroy (locusts),' also belongs here, but not Aram. הִשָּׁל , 'crush' = Assy. *hašālu* (= הִלַּשׁ , 'be weak,' like דָּחַ , *daqāqu*). The stem חִסַּר , *hšr*, Eth. *hasra* is probably quite distinct; its primary meaning is 'lose, fail.'

78. *ht*, 'wood, tree' (the hieroglyph represents a branch or bough) = *hattu*, 'staff, scepter,' primarily 'rod,' like הִתֵּר , *hutartu*, *hitr*, from the stem חָטַר.<sup>2</sup> *Ht* was originally something stuck or planted in the ground, from the stem *hatātu*, 'excavate' = حَطَّ , 'write (i.e., 'engrave'), furrow, dig' = Eg. *ḥti*, 'engrave' (whence *ht*, 'seal' = *hṭm* = حَظَم , 'stop up,' while הִתַּם , *hṭm* are loans from Egyptian [?]). Eg. *ht* could also be compared to خوط , 'branch, rod'; *LA*, IX, 168, الخوط الغصن الناعم \* \* \* وقيل هو كل قضيب.

79. *hti*, 'be behind, follow' (*ht*, 'behind, after') = حَظَر.<sup>3</sup> The semantic development is simple: 'go in one's footsteps, track, follow';

<sup>1</sup> *Körperteile*, p. 42.

<sup>2</sup> Sum. *hat* (= *PA-hattu*), synonym of *gišdur* (> *mudrū*, *gidru*), 'staff,' is either a Semitic loan or a simple coincidence, like הִתֵּר and χαράσσω, 'plow' and 'engrave.'

<sup>3</sup> I learn from Professor Ember that this combination had occurred to him several years ago, so the priority belongs to him.

cf. Assy. *tebû*, 'go march' = **تبع**, 'follow, pursue'; *redû* (cf. on *rdi*), 'tread, go,' and 'follow, pursue'; *rapâdu*, 'roam, wander, go' (perhaps transposition of *parâdu*, whence *purîdu* = Eg. *p3d*, 'leg,' according to Ember) = **רדד**, 'chase, pursue'; Sum. *egir*, 'after,' connected, according to Haupt, with *gir*, 'foot.' Ar. **خطا** also develops the meaning 'overtake (tread on one's heels?), get ahead, outpass'; cf. *LA*, XVIII, 254, 9f., **وخطى الناس واحتطام ركبهم وجاورهم**.

80. *htiw*, 'steps, terrace' = **خطوة**, 'step, pace';<sup>1</sup> cf. *rwð*, 'flight of steps' (s.v. *rdi*); **רדד** and the extended form **רדד**, 'bed-steps'; Eth. **ሰዋሰወ**, 'stairs.'

81. *htht*, 'stray, lose the way, be lost' (Coptic **ⲉⲩⲟⲩⲉⲩⲧⲧ**, 'examine, investigate,' means evidently 'be in doubt'; cf. on *tnm* = **طلب**), is to be connected with **חטא**, **خطى**, 'err, sin' (cf. *errare* and *ἀμαρτάνω*, *ἀμπελακίσκω*), **أخطأ**, 'lose the way,' **تخطأ**, 'miss the mark' (of an arrow). With this root I would further combine Eth. **ጸጠ**, 'persuade, seduce' (independently of Praetorius, *BA*, I, 29, who ingeniously derives it from a noun with compensatory vocalic lengthening like **ጸጠ** and *hîtu* (Ar. *hit*), a view which can hardly be correct in spite of the occurrence of a similar phenomenon in the *qêṭála* form, which Haupt explains like Assy. *unêkir* for *unakkir*), Assy. *hātu* (*ihîṭ*), 'see, inspect' (cf. the Coptic).

82. *hç*, 'ravish, dishonor' = **חלל**, 'profane, dishonor' (also sexually), properly 'loosen, make free, common, profane.' Ember has pointed out several cases of the stem **חל** in Egyptian: *h3t*, 'front, forehead, beginning' (cf. **חלל** and **חלל**, 'loosen,' while **חלל**, *ṣurrû*, means 'begin'); *h3t*, 'grave' (cf. **חלל**, **חלל**, *h3t* refers to the final station of the body).<sup>2</sup> The stem **חל**, 'be hollow, pierce,' appears in several cases; e.g., *h3*, 'lotus' (cf. above), *h3t*, 'body, slain' (**חלל**, Ember), and *ht*, 'belly, body' (cf. **חלל**, **חלל**, 'be hollow, pierce,' Ember). The palatal *h* may represent either *h* or *ḥ* (Ember).

<sup>1</sup> Cf. preceding note.

<sup>2</sup> Here belongs also *ht*, 'house' (Ember), primarily then 'lodging place,' like Ar. *manzil*.

83. *hp³*, 'navel' = **חֲבֵרֶת** : , *henbert*, 'navel,' from the stem *hbr* (as **גִּבְבָּת** : , 'skin-bottle' = Ar. *ġubb*, and **בְּרִיקָא** : , 'brick,' from *ġbl*, **جبل**). The primary meaning of the word is 'cord' or 'knot,' like **שֵׁר**, Ar. *surr*, 'navel, umbilical cord,' from **הִבֵּר**, 'bind, fasten' = *ebêru*. **הִבֵּר**, 'be striped' (**חֲבֵר**, **חֲבֵר**), is ultimately identical (cf. 'strap, strip, stripe'). For the *p* cf. on *inp*. It is not impossible that *hp³* may be a defective writing for *\*hnp³*, Coptic **ΣΕΛΠΕ**, in which case the *n* is parasitic, like *henbert* and Coptic **ΣΕΝΚΕ**, 'beer,' for *hqt* (perhaps pronounced *hnqt* even in pyramid times). The Coptic *l* is etymologically a very unsafe guide, in spite of **ΛΑC** = **לִשְׁרֹן**, etc.

84. *hmś*, 'bow, bend' = **خَبِثَ**, 'be base, corrupt,' primarily 'be low,' as appears from *habt*, 'sink,' and *hibta*, 'humility' (the **ث** has perhaps become **ت** under the influence of the preceding stop); **خَبِثَ** 'humble one's self,' would then be denominative. For *ś* = *θ* cf. *bhś*, 'hunt' (Müller, Ember) = **بَحَثَ**, 'search,' Heb. **בָּקַשׁ** (*GB*, by partial assimilation to the **ת**).

85. *s₃w*, 'guard, take care, avert' = **ذَفَّرَ**, 'shun, oppose'; *zāru*, 'dislike, hate.' Closely connected with this stem is **זָהַר**, 'be careful, guard against.' The Heb. stems **זָהַר** II and III (*GB*) perhaps belong together and have no connection with **זָהַר**; for the meanings cf. Eg. *sn̄c*, 'ward off, resist' = **شَنَعَ**, 'have aversion for,' belonging to the same root as **שָׁנַע** (Ember).

86. *sš*, 'nest' = *hīšu*, 'nest,' synonym of *abru* and *qinnu*, probably connected with Arab. *hīšaš*, 'young birds,' etc., *haššāʾ*, 'nest of bees' (for *hīšu* < *\*hīššu* cf. *JAOS*, XXXVI, 230). The meaning of the root seems to be 'rustle, slip into' (cf. rhyme formation **قَشَشَ**, *\*qasāšu* [*qiqqišu*, 'reed hut']). The phonetic development seems to be *hš* > *\*šš* > *\*sš* > *sš*; cf. on *wsš* and **شَخَّ**. One is tempted to combine *sššt*, 'sistrum,' with **خَشَخَشَ**, 'clink.'

87. *s₃i*—see *wšī*.

88. *śwtwt* is structurally the causative of *wt* (*q.v.*) reduplicated, like *śdḏḏ*, 'tremble' (see under *dḏḏ*), etc. It should therefore have the primary force 'herumgehen, wend one's way,' etc. Professor Ember has suggested a comparison with **שָׁוַת**, but cf. *s.v.* *šti*.

89. *šb*₃, 'star' = \**šb*₃ (cf. *špt* < \**špt*, 'lip'; *špr* [q.v.] from *špr*; *swr*, 'drink,' from \**sbr* < \**šbr* < *šbr* = شرب [Ember]: the change from *š* to *s* with a labial is very common in Assyrian, though curiously restricted to the sonant), to be connected with شَبَّ = Assy. *šabābu*, 'blaze, flame up'; cf. *kakkabu*, 'star,' for \**kabkabu* (כַּכָּב), from *kabābu* = *šabābu* (note rhyme formation). We may compare the Egyptian more directly to شَبُو. From the same root, with *h* inserted, as often, is شَهَب, whence *šihāb*, 'blaze, falling star.'<sup>1</sup>

90. *Šbk*, the crocodile god = Ar. *sámak*, 'fish.' When the Semites entered Egypt they naturally gave familiar names to the strange animals they found there (where already existing names were not borrowed). Thus the hippopotamus became *rr* (רר), 'pig,' and *db*, 'pig' (or 'bear,' דב; Assy. *ṭabû* or *ṭābû* is 'the wallower'); the giraffe, *šr*, is (according to Ember) Ar. *ṭaur*, 'bubalus antelope, \*wild bull' (شُر, *šūru*, 'the leaper, impregnator,' Haupt).<sup>2</sup> *Samak*, like סַמַּק, may have connoted aquatic and amphibious monsters in general, though 'fish' is the original value. Perhaps we may connect it with سكب, سبك, 'pour out' (whence by partial assimilation سفك, שפך, *šapāku*), with reference to spawning; Sophus Bugge (Fick<sup>4</sup>, p. 438) has derived *ixθys*, etc., from the root *gheu*, 'pour,' comparing Norse *gjóta*, ('pour =) spawn.' The fact of spawning was, of course, well known (cf. the *Bûndahišû*, chap. 16), and the spawn of fish was a familiar illustration of fecundity (cf. Assy. *mârê nûni* and *agargaru*), whence the fish was made the symbol of fecundity (cf. דגה and דג; the fish was sacred to Atargatis, Išhara). Also דג has the same origin; cf. دَج, \*'be misty' (دَجَج, 'be

<sup>1</sup> The meteor, *šb*₃ *h*₃*w*, appears in the story of the "Shipwrecked Sailor" (Golénischeff, *RT*, XXVIII, 101), where it emits sparks which consume a princess to ashes. G. compares a passage in Qazwîni, where, however, the burned princess is not mentioned. This motive occurs in the story of the "Second Calendar," whose benefactress is destroyed by a spark from an evil genie (Beirût ed., p. 53). In this connection I may add that a study of the *ġinn* is in preparation, which assimilates the sultan of the genies and the king of "l'île enchantée" (*l'u n k*).

The etymology of *šb*₃ offered here is independent of Ember's connection with שַׁבָּנָה, 'flame,' which is very problematic. The Aramaic belongs with שַׁבַּ, שָׁב, 'cut,' rhyming with חָבַ, חָב, etc. For the development cf. *nabl*, 'arrow,' *nablu*, 'flame'; *šti* and *stwt*, 'ray, flame'; *sahm* and *sahām*, etc.

<sup>2</sup> Cf. the Latin name of the elephant, *Luca bos*.

overcast, of the sky') and دجن 'be cloudy, rainy,' اَدجن, 'continue raining,' and دجو, 'be overcast, dark'; the spawn of fish makes the water misty or milky in color (or the primary meaning of *dg* may have been 'sprinkle'). Eg. *rm*, 'fish,' may possibly be connected with *rmi*, 'weep' (? رمى, Ember)—hardly with عوم, as 'the swimmer,' *per excellentiam*. Some of these words may show a development like *hfn*, 'tadpole,' from حفل, 'flow' (Sethe), with reference to its teeming.

91. *špr*, 'arrive, reach' = شفر (for *ś* < *š* cf. on *šb*).<sup>1</sup> The fundamental meaning is 'come to shore, beach,' like *arripare* > *arriper* and Assy. *kašādu* from *kišādu*, 'bank' (see Haupt, *KAT*<sup>2</sup>, p. 506), a development which is obvious for such a country as Babylonia, where the rivers and canals were the arteries of communication, and even more so for Egypt. Eg. *špr* is thus denominative from (92) *špr*, 'rib,' primarily 'side, flank,' like Sum. *tī* = *ṣīlu*, 'side, rib'. Similarly اشفی علی = شقر علی, 'come to the edge of, be on the brink of,' is denominative from *šufr*, 'edge, brink' (*mišfar*, 'camel's lip') = שפּר, 'shore, bank,' and *šāfan*, 'lip, edge, bank' (like *špt*, שפּת, חפּץ, etc.); cf. Haupt, *JSOR*, I, 92. Also Ar. *šaffara* = *šāfiya*, 'set, of the sun,' means 'arrive at the horizon, come to land' (after the voyage through the heaven). The same development is found in Assy. *tarāru*, 'set, of the sun' (*SGL*, s.v. *gigri*), with which cf. Ar. *ṭurra*, 'edge, margin, bank of a river,' from طرّ, 'cut, lash, drive (cattle),' which appears in Assy. *ṭirratu*, 'goad' (Haupt; formerly read *dirratu*). Assy. *tarādu* = طرد, טרד, is imperfect reduplication of root *tr*, with dissimilation, like *taḥādu*, 'be thick, luxuriant,' which I would refer to root *th*, 'push,' whence, *inter al.*, طحا, 'be thick, of darkness' ('pressed, compact'), and *teḥū*, 'press on, approach' (also "push" a woman). Eg. *špr*, 'ask, beg,' means perhaps 'go up to, accost,' with Sethe (so Ember).<sup>2</sup>

<sup>1</sup> The combination sometimes made with سفر, 'set out,' سافر, 'journey,' is very unlikely, though phonetically exact. The root *pr* seems to have meant 'split, sever separate,' whence 'flee, be swift'; *šapāru* 'send' is causative, and سفر is an intransitive development of the causative.

<sup>2</sup> Eg. *šprī* ḥ<sup>3</sup>*w* (SINUHE) reminds one forcibly of Assy. *kakkē ša'dlu*. While both expressions seem to mean "challenge," the Eg. *šprī* is surely the causative of *prī*, 'go out.'

93. *Šrqt*, the scorpion-goddess (cf. Gardiner, *PSBA*, XXXIX, 31-44) < \**šrq*, 'pierce, sting' = سلق, 'flay, pierce' (cf. *silqat*, 'female locust,' so called from mode of depositing eggs), Assy. *šalâqu*, 'cut out, slit open'; cf. *zuqâqîpu*, 'scorpion,' from *zaqâpu*, 'project, be sharp' (*zigpu*, 'point'; *zaqîpu*, 'stake').<sup>1</sup> *PSBA*, XXXIX, 42, Gardiner quotes the passage *rditw hftiwi m nqwt Šrqt hr qšwšn* = 'let my foes be placed with their bonds in the mandibles of *Šrqt*.' Ember suggests happily that *nqwt* is derived from \**nq* = نقر, 'pierce, puncture.' The homonym *šrq*, 'breathe,' from the locution *šrq htwt*, 'open the windpipe,' may possibly be connected with שָׁרַק, 'be empty,' originally causative of רִיק, רִיק, and meaning 'empty out.'

94. *šnt*, 'establish' (e.g., *Pyr. Texts*, 644) = Assy. *šakânu*, 'establish, set,' سکن, 'settle, dwell.' Eg. *šnti*, 'site' (Coptic C̄NTE), corresponds exactly to *maškanu*. The stem *s₁kn* is causative of *kn*, found in כָּוַן, etc., 'stand, be firm,' which occurs in Eg. in *tni*, 'raise, praise' (Ember), *tnnt*, the sanctuary of Sokaris (cf. מִכּוֹן יְהוָה, Ember). Eg. *tnw*, 'each, every,' is *kalû*, כל; *tnw*, 'count,' is کنا, 'designate' (especially by an appellative, *kunja*, כَنَی). Both etymologies were first found by Ember.

95. *šnd*, 'fear,' seems to have meant primarily (cf. the hieroglyph 'be stiff, paralyzed with fear,' and may thus be connected with شَلَّ, *talğ-šalgu*, 'snow,' from a stem meaning 'be cold,' ultimately perhaps 'pour down' (cf. شَجَّ, etc., stems parallel to دَجَّ, and χών, χεῖμῶν, from χέω). The development 'be cold' is attested by Ar. *taliğā*, 'be cool, calm, sedate'; اثلج, 'make calm, contented,' like برد, 'refresh,' and Eg. *qbb-qbh* (hence the *refrigerium* is paradise). From 'be cold, stiff,' or 'shiver, shudder,' comes 'fear'; cf. הִירָד, 'shiver, fear,' and *galātu*, 'fear,' جلد, 'be stiff with cold, frozen'; the original stem is thus *glt*, whence, by partial assimilation, *gld*, like *abātu*, אבד, *kabātu*, כבד. The connecting link is *galādu*, 'emit semen' (Bezold, *Catalogue*, I, 32), which also appears as *galātu* (*op. cit.*, III, 1579, Rm. 83), Ar. جلد, 'have intercourse with, emit semen' (نكح اليد = جلد عברה), perhaps denominative of *ğald*, ğild, 'penis,' the 'stiff, erectile organ'; cf. *ğāluda*, 'be stiff, firm'

<sup>1</sup> Eg. *wḥt*, 'scorpion' = وَحَرَّة, 'poisonous lizard.'



(גִּלְדָּה, *gîld, giladu*, 'hide, skin,' is the 'stiff, unpliable,' referring primarily to untanned leather). Cf. also *šurubtu, šurubbû, šarbabu*, 'terror,' not to be separated from שִׁרֵב, 'glow, be dry'; for anti-phrasis cf. Lat. *pruina*, פִּרְיָן, *qûçu* (Haupt), פִּלְלָה, 'be cold' (קָרָה), and *qarâru*, 'be hot.'

96. *šhm*, 'have control, be powerful, strong.' I have been associating this word with Assy. *hamâmu*, usually rendered 'guide, direct' (Jensen); cf. *ššm* (causative of *šm*), 'lead, control, rule' (*ššm B* = 'regent of the land').<sup>1</sup> I have finally, however, concluded that Ember is right in combining *šhm* with חָמַם (for whose etymology cf. under *mšl*). Assy. *hamâmu* (in *hâmim parçi têrêti*), moreover, means 'decide,' primarily 'cut' (like *parâsu*, κρίνω, Sum. *tar, kud*), belonging with *hamâmu*, 'reap' (= *eçêdu*; Eg. *hb*, 'sickle,' Ember), and اِخْتَمَّ, 'cut'; Ar. حَمَّ (unp.), 'decree (god),' probably belongs here also, though it may have meant 'make hot, close, imminent' (أَحَمَّ = 'be imminent, decide'). Assy. *himmatu* (Sargon, *Huitième campagne*, l. 267) and *hammu* (VB, VI, No. 260, l. 13) mean 'straw' (what is reaped). Another root *hm*, 'be nasty,' is established by خَمَّ, 'sweep,' is a privative (like טָמַם); cf. the rhyme formation חֲמָמָה (= *humâma* = *qumâma* is 'sweepings').<sup>2</sup>

97. *šhmh*, 'rejoicing,' seems to stand for \**ššmh*, causative of \**šmh* = שָׂמַח, 'rejoice,' *šamâhu*, 'flourish, grow lofty,' שָׁחַח, 'be lofty, proud.'<sup>3</sup> For *h* < *š* see above.

98. *šqh*, 'hew, fashion' (WB, VII, 1139) = سَحَف, 'crush, destroy,' שָׁחַק, 'crush, grind, break off,' and (Syr.) 'labor, make ready.' The stem is causative of a \**hq* < *hk* (حَك, etc.); cf. under *hqt*. Professor Ember compares Coptic ⲉⲩⲱⲥ, 'dust,' with Heb. שָׁחַק, 'dust.'

<sup>1</sup> Eg. *wšr*, 'be strong,' is similarly connected with יָשַׁר, יִסֵּר, *eššêru*, primarily 'be straight, right,' hence (transitive) 'guide' (*wšr*, 'rudder,' Müller). The *wšt* or 'camel stick' perhaps belongs here, just as *qrš*, 'bury,' is connected with קָשַׁר = קָשַׁר, 'bind, force, compel' (Blackman); cf. *wt*, 'wrap up corpse.' For the *šhm* staff cf. Spiegelberg, *RT*, XXVIII, 163 f.

<sup>2</sup> Here belongs Eg. *hmw*, 'dirt, dust,' e.g., *Pyr.* 735c (Ember).

<sup>3</sup> This is another combination discarded by Ember in the first period of his studies, and independently found by me since.

99. *šti*, 'shoot (arrow).' As in the case of *th* (>*ith*, *q.v.*), the general meaning of the root *sṭ* is 'draw, stretch.' From this root are derived in Semitic **אָשַׁט**, 'stretch out' (<**אָשַׁט**> Assy. *ušaṣtu*, 'strong,' like *dwn*, 'stretch out,' Eth. *danána*, 'incline,' **אֲדָרָךְ**, 'lord,' and *danānu*, 'be strong'; cf. **قوى** and *uātru-wr* (Ember), 'great(ly),' connected with Ar. *uātr*, 'bowstring,' Eg. *wʾr*, Spiegelberg), **שָׂט** (cf. *GB*<sup>18</sup> and contrast *s.v.* *šwtwt*) = *šātu*, 'draw, drag, wander,' **سَطَرَ**, 'make long steps' (**سَطَا عَلَى**, 'attack').

100. *štp*, 'cut,' especially of flesh (thighs of victims, etc.; *štpt* = 'cut up flesh'), hence 'select, choose' (**בָּחַר**, 'choose,' also meant primarily 'cut') = **سَبَت**, 'cut,' **שָׁבַח**, 'be cut off, cease,' *šapātu* (**בָּ** changed to **פ** with the **ש**), 'be finished, complete' (= *gamāru*). Eg. *šmdt*, 'half-month,' has been combined with **שָׁפַח**, 'full moon,' 'week,' but the combination, though enticing, is very problematical. Ember suggests that *štp* may be **שָׁפַט**, 'decide, judge.' The stem *špd*, originally 'pierce' (cf. Spiegelberg, *RT*, XXVIII, 165 ff.)<sup>1</sup> is connected by Ember with Aram. **שָׁפַר**, 'pierce,' whence **שְׁפָרָא** (>**سَقَرَدَ**), 'spit' (the old derivation from *σποδος* requires no contradiction). In Arabic as in Egyptian the stem has a sexual connotation, like **السفاد نزو**; يقال للسباع كلها سفد انتشاء: ذكر; also **السفاد نزو** الذكر على الانثى (*LA*, IV, 203).

101. *ššši*, 'walk, wander' = \***ሰሰሰ**: *sôsása*, originally 'be swift, move rapidly,' which appears in the nominal derivative **סוּס**, 'horse,' **סוּסָא**, *sîsû* (Littmann) and **סוּסָה**, 'swallow' (cf. *JAOS*, XXXV, 393, n. 3). Eg. *ššši* and Eth. *ansôsása* share the meaning *περιπατεῖν*. For the dissimilation cf. **شمس** for \***سمس**, etc. Heb. **שָׁסָה**, 'plunder,' may be denominative from **שָׁסָה**, 'nomad, brigand,' originally connected with Eg. *šššw*, 'nomad,' just as *šmw*, 'nomad,' is, according to Ember, identical with *Abir*, *Arib* (Aribi, Arab), 'nomad' (Haupt). Similarly in the Amarna correspondence *SA-GAZ* is employed for *Habiru* = *Abir*, though it is properly the ideogram for *habbatu*, 'bandit, robber.' Eg. *šššw* (**שָׁשָׁשׁ**), 'bubalus antelope,' means 'the swift one' like *šapparu*, 'wild goat,' and *arḫu*, *tûrâḫu*,

<sup>1</sup> If Hommel had examined Spiegelberg's article carefully, he might have spared himself pp. 82 ff. in Mercer-Hommel, *The Oath*. *Spd* has nothing to do with the zodiacal light.

'wild goat, ibex.' Also  $\text{šš}^3$ , 'be skilful, versed,' may be a modification of the same stem; cf.  $\text{מֵהָרַר}$ ,  $\text{מֵהָרַר}$ , from the stem *mhr*, 'be swift, agile.' It is also possible that  $\text{šš}^3$  is to be connected with  $\text{ššr}$ , 'arrow,' which Ember combines with  $\text{שֵׁר}$ , 'missile, dart';  $\text{ššr} < *ššr < šhr$  (another value of the arrow)  $< *šrh = \text{שֵׁר}$ . For the development note *schicken, geschickt*, and Ar. *nabl*, 'arrow,' *nâbil*, 'clever, skilful.'

102. *šwi*, 'be empty' =  $\text{خَوِيَ}$ , 'be empty.'<sup>1</sup>  $\text{اخوى}$ , 'fatten' bears a relation to  $\text{خوى}$ , 'have an empty stomach, be hungry,' like that of  $\text{زاهق}$ , 'fat,' and  $\text{زاهق}$ , 'lean' (cf. Nöldeke, *Neue Beiträge*, p. 99).  $\text{زهق}$  seems to have possessed originally some such meaning as 'reach out, have the capacity,' from which the various values of the stem can readily be derived. 'Capacious' may mean either 'holding much, full,' or 'capable of holding much, empty.' It is quite possible that Eg. *hi*, 'placenta' (Blackman, *JE*, III, 235 ff.) belongs with our stem; cf.  $\text{خوى}$ , 'deliver' (i.e., 'empty out' foetus) and  $\text{خوى}$ , 'feed a confined woman' (with food designed to promote a successful delivery). Possibly  $\text{הַיָּהוּבָה}$ , 'bearing woman, midwife' (cf. Nöldeke, *op. cit.*, pp. 79, 88) belongs to our stem and has nothing to do with  $\text{הַיָּהוּבָה}$ , 'live,' except by popular etymology.

103. *šbi*, 'change' ( $\text{שָׁבַע}$  BE), and *wšb*, 'answer' (for semantics cf. above under *wdb*), must be connected with Assyr. *kišāda šabāšu*, 'turn the neck away,' hence *šabāšu* (elliptic), 'be angry' (also written, by the operation of various combinatory principles, *šabāsu*, *šapāsu*, and *sabāsu*); *šabūsu*, 'exchange' (*HW*, p. 638b), is very doubtful. It is possible (cf. *JAOS*, XXXVI, 229) that  $\text{شهب الحرّ او شهب}$ , 'change color, grow pale,' and  $\text{شهب}$ , 'grow gray,' belong here, but cf. under  $\text{šb}^3$ , 'star.' The group

<sup>1</sup> Eg. *šwi* has no connection with  $\text{שָׁמַע}$ , as *GB* wants. The three stems *šwi* are correctly separated by Erman; *šwi*, 'be dry' (*šw*, 'sunlight') is  $\text{שָׁוִי}$ , 'roast, broil' (Ember); *šwi*, 'raise,' I would combine with  $\text{נָשָׂא}$ , *našū*, 'raise' (for *w = n* see Nöldeke, *Neue Beiträge*, pp. 179 ff., and cf. Ember's *wšd* =  $\text{נָשָׂא}$  and *wš* =  $\text{נָשָׂא}$ , etc. The change is not phonetic in origin, but morphological), and *šā'u* (*išū'*), 'fly' (cf. *šwt*, 'feather'). Eg. *šwīt*, 'shadow' perhaps belongs with *šw*, 'sunlight,' as a *lucus a non lucendo*.

*šabāšū*, *šbb* (*šbn*), شوب, 'mix' (see under *ḥn*), is probably connected, meaning properly 'turn over and over, umrühren.' There is in Assyrian a third *šabāšū*, 'to tax,' primarily 'bind, obligate, impose upon,' exhibiting a development like Eg. *htr*, חטר, مکس, *makāsu*, حكر, חכר, etc., as suggested by Ember. This *š* is Ar. سب, 'injure,' سبب, 'cause,' primarily 'bind, oppress'; cf. Ar. *sibb*, 'turban,' Assy. *šibbu*, 'girdle,' שִׁבְשֵׁב, 'twist,' שִׁבְשֵׁבָה, etc., 'tendrils,' Heb. שִׁבְרִית (dissimilation), 'fillet.' Aram. סבס, 'heap up, grow,' clearly belongs with שִׁב, 'grow, grow up,' apparently distinct from the other roots *šb*. Heb. סבב is apparently anomalous.

104. *špši*, 'noble' = חפשי, 'free' (cf. *špi*, 'be ashamed' = חפר, 'Ember'). Similarly, חור, 'noble,' is Ar. *hurr*, 'freeman,' and *ayêlu* means 'noble' and 'freeman.' In Gardiner, *Admonitions*, p. 24, *špšw*, as synonym of *hwd*, 'rich,'<sup>1</sup> is contrasted with *šw*, 'poor,' just as *ayêlu* with *muškênu*. Tiele's combination of *çabê hubši*, 'peasants' (Thureau-Dangin, *Huitième campagne*, p. 7, n. 10; Amiaud-Scheil, *Salmanasar II*, p. 102, where some etymologies are rather superficially proposed) with חפשי cannot be accepted. The *çab hubši* of the Assyrian inscriptions, and the *amêl hubši* of the Amarna letters, is, as Thureau-Dangin maintains, 'the man subjected to the *corvée*' (*dupšikku*); *hubšu* must be derived from *habāšū*, 'crush, grind' (= חבס, 'crush, squash'; חבש, 'squash, mix,' is חבס, Assy. *habācu*, 'mix, confuse,' *Creation*, III, 136), perhaps a doublet of *hamāšū*, خمش.<sup>2</sup> Also خشب, 'roughen, polish,' may be a transposition, the fundamental idea being 'crush, make coarse.' From 'be rough, hard,' comes *hāšab*, 'wood, timber' (cf. Assy. *hibišti qišti*). Eg. *hbś*, 'break, hack,' may further belong here (for sibilant cf. on *šb*).

105. *šfw*, 'swell, be exalted' (*šfw*, 'swelling'; *šfit*, 'power') = شوف, شاف, 'polish,' is according to Haupt (*AJSL*, XXVI, 16) a loan from Aram. שִׁף (cf. also Fränkel, p. 262, on شيف, 'eye

<sup>1</sup> Eg. *hwd* may possibly be connected with وجد, خود, خدی, 'move rapidly,' with which Nöldeke has tentatively combined חדרה, *hadá*, 'rejoice,' and with which *hdi* 'go down stream' (Assyr. *nīqilpā*), may belong; cf. شمش, 'be proud, boastful,' and שנמה.

<sup>2</sup> Růžicka's combination of *hamāšū* with حمس and חֲמִישׁ (*KD*, p. 79) is impossible.

salve' = **שִׁפָּן**), but **اشاف**, 'be high,' and **تشرف**, 'look down from above,' are genuine Arabic expressions. For the development 'swell, be exalted' cf. **نبر**, *narābu*, which I shall discuss elsewhere. Eg. *šfit*, 'vineyard, Weinberg,' is like *karmu*, 'mound, vineyard' (**כרם**), for whose primary meaning cf. *JAOS*, XXXVI, 228. Vines were planted, of course, on hills and terraces.

106. *šnd*, 'acacia' (whence **שִׁטָּה**, Ar. *sunt*, Assy. *samtū*, *GB*<sup>16</sup>) = Ar. *šāḡar*, 'tree.' The Acacia Nilotica was, *κατ' ἐξοχήν*, the tree of Egypt, whence the Sumerians called it *muš-makāna*, 'the tree of Egypt' (> *musukkānu*, **מסכן**; Haupt, *OLZ*, X, 489; *JBL*, XXXVI, 145). Similarly the Western Semites called the oak **אלון**, Aram. **אלנא**, 'tree.' Such semantic changes are common; cf. *iṣṣāru*, **צפר**, 'bird,' and **عصفور**, 'sparrow.' For *n < r* cf. besides the cases already suggested (*nhš* and *šhn*) the following equations of Ember: *fn* = **غفر** (*ÄZ*, LI, 120): *knkn*, 'dance' = **כַּנְכַּן**; *pnw*, 'mouse' = **فار**; *qnd*, 'baboon' = **قرد**; *knš* = **כַּנְשָׁ** (?). Also *snm*, 'be sad' (Gardiner, *Admonitions*, p. 25), may be *zarābu*, 'be wretched,'<sup>1</sup> and *šnbt*, **שָׁנַבְתָּ**, 'skin, hide' (Gardiner, *PSBA*, XXXVIII, 104, renders 'breast'), may be **בָּשָׂר**, *בשרة* (but cf. Müller in *GB*<sup>16</sup>; *bšī* might be Ar. **سبي**, 'skin,' with which Haupt has combined Eth. *sáb'e*, 'man'; cf. **אדם**, *אדם*, Eg. *inm*, etc.).

107. *šdh*, 'must,' is presumably to be connected with **שָׁדַח**, 'press grapes,' Aram. **סחח**; cf. *qdf* = **קָטַה** = *qatāpu* (Ember). Assy. *ṣaḥātu* is probably to be combined with **ضغط** (Jensen), 'press'; cf. *ṣaḥāru* = **صغر**; the **ع** became **خ** under the influence of the surd **ص** (*ṣ*). Coptic *embris*, 'must,' may be a loan-word from a Semitic *\*mêriš* (Heb. **תירוש**, Aram. **בִּיאֲרִיתָא**, Assy. *mêrisu* [*CT*, XXII, 38, 27, *mîris qarani ina pânâtû'a* (*iṣ*)*ṣaḥat* = 'the must of the wine is being

<sup>1</sup> *Zarābu* is Syr. **זרב**, 'oppress, crush' (**זרבא דלפא** is *angustia cordis*), and perhaps also **זר**, 'hinder' (**زبر**, 'misfortune'), which must be separated from **زبر**, 'prune,' Heb. **זמר**. Haupt now combines **زرب**, 'inclose,' with *supāru* (= **زريبة**). Fossey's reading *zarāpu* and comparison with **ذرف**, 'flow, shed tears' (*JA*, XVI, 115 ff.) is improbable. There are a number of parallel stems meaning 'flow, drip,' as **ذرف**, **ذره**, **ذره**, **ذلف**, Aram. **זרה**, **זרף** (*sic*), etc.

pressed out under my supervision'], and *mêrištu* [Luckenbill, *AJSL*, XXIII, 293] from the stem *urθ*, \*'press out, deprive' (ورث, ירש, Haupt). Possibly Eg. *irp*, 'wine,' is originally connected with *urθ*, standing then for \**irf*, like *fš*, 'roast, cook' (בשל, Brugsch), for *pš*. For  $f < \theta$  cf. on *fq̃*.

108. *khh*, 'strike, push' (of a bull, the wind, *WB*, VII, 1280) may be كبح, 'strike, repulse' (interchange between *h* and *ḥ* is not uncommon), or כהם, 'strike, crush,' *kāhima*, 'be blunt' (*LA*, XV, 434: وسف كهام وكهيم لا يقطع, كليل عن الضربة).

109. *gmh*, 'see' = جحם, 'gaze' (*LA*, XIV, 352, l. 6 from below: والتجهم), وجثم, 'stare unblinkingly' (وعن جاحمة شاخصة الاستثبات في النظر لا تطرف عنه), and 'pierce with the gaze' (وجثمني بعينه تجكما احد الى النظر). The root meaning is 'be bright, hot'; (110) *gmht*, 'wick' = جاحم, 'red-hot coal'; جكيم, 'ardent fire,' is a common synonym of نار الجهنم.

111. *grh*, 'night'—see *ḥk̃*.

112. *grg*, 'equip, found, establish,' probably is to be connected with Semitic *krr*, *krk*, *krkr*, primarily 'wind, encircle,' as appears from כרך, 'turn, wind, return,' Aram. כרך, 'go around, encircle' = Assy. *karāku*. Eth. ገርገረ: is partial assimilation to the *r*. Assy. *karāru* means, besides 'wind,' 'wrap, equip,' and 'lay (foundation), found, place, establish' (Johnston, *AJSL*, XXIX, 122–25). Aram. כרפא is 'city' (first in Pap. 8, Eleph.), properly 'fortified city' (*bît dāri*; cf. Syr. ܕܝܪܐ, *circumvallatus*). Assy. *kirḥu*, 'fortification,' may possibly stand for \**kirku*, by dissimilation; also old Aram. *Karkar*, a common place-name, evidently has the same meaning. It may be worth noting that כפר, 'talent' (for \*כפר), becomes כנפר in Eg., Aram., and ⲙⲛⲟⲩⲣ in Coptic (Sah.), by partial assimilation.

113. *grg*, 'lie' (σολ, 'lie, deception'), may be connected with فرق, 'deceive.'

114. *ghš*, 'gazelle'—see under *irtt*.

115. *gš*, 'anoint' = مسح, 'touch, feel, stroke'; cf. משח, 'stroke' and משח, *muššû*, 'anoint' (i.e., 'bestreichen'), also משח,

'feel, stroke,' *mašāšu*, 'smear.' Another of these rhyme words is *pašāšu*, 'anoint,' to be connected with פָּשַׁשׁ, 'melt,' and פָּשַׁשׁ, 'investigate,' like جَسَّ and פָּשַׁשׁ, properly 'feel one's way.' Possibly Eg. *gś*, 'run,' also belongs here, though the relation is not clear.

116. *tš*, 'land, soil' = طَاءَة, 'black mud' (= حَمَاءَة); cf. Lat. *humus* (*χamai*) = Avestan *zam*, 'earth.' The stem is closely related to *uāti>a*, 'tread' (cf. طَاء, 'go,' and *redû*); Landberg remarks (*Daṭīnah*, II, 1083, n. 1); " طَاءَة est donc véritablement *piétinement*, car cette vase [autour du puits] se produit justement par le طَاءَة des bêtes" (cf. *JAOS*, XXXVI, 230, on كَدِيد, 'ground trampled by hoofs'). Similarly *taṭâ* = 'low ground,' while طَاطَأَ = 'humble, stoop,' like كَنَعَ, כָּנַע (contrast Böhl, *Kanaanäer*, p. 1, n. 2). טִיט, 'mud, clay' (*ṭītu*) is a reduplicated form, 'what is trodden,' with which Brugsch combined Eg. *tit*, 'pus, matter,' primarily 'mud, filth.' The old combination of טִיט with טוּרָה, on the supposition that טִיט meant originally 'fecal matter,' requires no comment. Aramaic טִינָא is due, we may suppose, to the contamination of \*טִיטָא and \*טִינָא (טִינָא), 'clay, mud.' This principle, which is proving so fruitful in Indo-European philology, has been almost entirely neglected by Semitists; cf. Fränkel, *BA*, III, 85, who explains Tunisian صيد, 'lion,' as due to the conflation of اسد, 'lion,' with صاد, 'hunt.' Another reduplication is (117) *titi*, 'tread.' טַטַטַט, 'sweep,' is doubtless, as has been suggested, a privative, 'clear away dirt.' From the same root also come *twt*, 'resemble' (*q.v.*) and *wt*, 'oasis'; cf. Ar. *uāt*, 'low, moist ground.' Our root must be kept sharply distinct from *wt*, 'wind,' whence *wt*, 'snake,' and *twt*, 'assemble.'

118. *twt*, 'equal, resemble,' is to be compared with Ar. *uātu>a*, 'be even, level'; *uātta>a*, 'make level'; *uātwa*, 'harmonize, agree.' Cf. the stem سَوَّى, טוּרָה (also cf. on *iwsš*), which unites the meanings 'be level, agree, resemble.'

119. *twt*, 'gather, assemble,' I would refer to the root \**tw* (*wt*), 'to twist,' Ar. طَوَّرَا, 'turn, roll, twist'; cf. *paḥāru*, 'turn, assemble.' انطوى على فلان means 'gather around someone,' literally, 'be folded upon someone.'

120. *tnm*, 'lose one's way' = طلب, 'seek'; cf. فقد, 'lose,' and  $\Delta\Phi\mathfrak{E}$  : , 'search, seek' (تفقد is 'search for something lost' = نشد).  $\mathfrak{D}\mathfrak{P}$ , *paqâdu*, 'take care of, watch out for,' shows that 'seek' is probably more original than 'lose.' Cf. also راد, 'ask, search,' and 'wander, rove.' The phonetic changes in *tnm* are all very common; cf. *hnm*, 'seize' = خلب (*mihlab*, 'talon'), Ember.

121. *thi*, 'cross, transgress' = تبيخ, 'wander'; cf. ערב, עבר, 'cross, transgress, wander' (Eg.  $\text{pi}$ , Ember). Ember would combine the stem with طهو, 'traverse,' which may be correct, especially since تاه means also 'be stupefied' like Aram. תורה, and may present a development like שׁמִמָּא, שׁמִמָּא (א.א. = 'desert, waste'). However, the process here seems to be 'be stupefied, distraught, wander.'

122. *th*, 'indicator, on a balance,' may be connected with *hâtu*, 'weigh on the balance' (*gišrinnu*, *zibânîtu*,<sup>1</sup> cf. Harper, *Letters*, No. 292, rev. ll. 4 ff.); cf. פלל, which Haupt has combined with *naphusu*, 'see'—*hâtu* means properly 'see, inspect' (for etymology cf. under *htht*, which, it is interesting to note, also appears in transposed form, *thth*).

123. *thi*, 'become intoxicated' = تتخ, 'become sour, be leavened'; cf. ثمل, 'be intoxicated,' while ثميل = 'sour milk,' and خم, 'ferment, rise' (خمير, 'leaven' = Coptic  $\text{EMHP}$ ), and 'intoxicate.'

124. *thb*, 'to water, wet' = טבע, 'sink,' *tebû*, 'dip, submerge,'  $\mathfrak{m}\mathfrak{p}\mathfrak{b}$  : (cf.  $\mathfrak{m}\mathfrak{p}\mathfrak{b}$  :), 'dip, plunge.' For *h* < *c* cf.  $\mathfrak{s}\mathfrak{h}$  = سبع,  $\mathfrak{w}\mathfrak{s}\mathfrak{h}$  = وسع, both due to partial assimilation to the preceding consonant. A direct connection with  $\mathfrak{m}\mathfrak{p}\mathfrak{b}$  : is also possible:  $\mathfrak{m}\mathfrak{p}\mathfrak{b}$  : = تخم,  $\mathfrak{p}\mathfrak{h}\mathfrak{b}$  : = خلب (*hmn*); on the other side  $\text{nh}$ , 'goat' = *unêqu* (Hommel), with some doubtful cases. I would suggest the comparison of *tkn*, 'approach,' and *taḥû* (for final *n* cf. note on  $\text{nh}$ , 'live'), of *tkz*, 'lamp,' with  $\mathfrak{m}\mathfrak{p}\mathfrak{b}$  : , 'lamp,' from  $\text{th}$  : , 'light, kindle,' which

<sup>1</sup> *Zibânîtu* is probably not derived from זבן, but is its source; contrast Růžicka *KD*, p. 93, whose combinations, both Semitic and Hamitic, seem to me most infelicitous. Eg. *deb* (after Reinisch) is *dbz*, which is either *gamâlu*, גמל (A.) or صبر (Ember).

Perhaps *zibânîtu* stands for *\*çibânîtu*, a form like *elênîtu* < *\*elânîtu* (from עלן, *elû*) from *çubbû*, 'see, inspect' (Heb. צפה, by partial assimilation to the צ).



can hardly be connected with **כַּת**, 'boil, of a kettle,' which Ember has combined with *ktwit*, 'kettle' (also *kt*, 'be small, few,' belongs with **כַּת**, 'count' [cf. **כַּתִּי מִסְפָּר** and **לֹא יִכְתֹּב**]; Heb. **כָּחַח**, 'crush,' gives the primary connotation; cf. **דָּק**, **דָּקָק**).

125. *tš*, 'yield, retire' = **שׁוּט**, 'yield, turn aside,' Eth. *šôta*, 'bring back, restore,' reflexive, 'return, retreat.'<sup>1</sup> Here also belong **שָׁטָה**, 'withdraw, be unjust, err,' and **שָׁטָה**, **שָׁטָה**, 'err' (see *GB*<sup>16</sup>, s.v. **שׁוּט** and **שָׁטָה**). Barth also brings in **טָבִישׁ**, 'be volatile, unsteady,' which I would combine with **טָפַח**, **טָפַח**, 'fly, hover over,' and separate from **שׁוּט**.

126. *tuf*, 'papyrus' (whence **טָפַח**) = Assy. *kupû*, 'reed-(thicket),' from *kipû*, 'bend' = *kapâpu*, **כָּפַח**, **כָּפַח** (whence **כָּפַח**, 'palm branch').

127. *tpht*, 'cave, cavity' = Ar. *kahf*. The root is *kp*, 'hollow out, round out'; cf. Assy. *kuppu*, 'basin of a fountain, source of a spring,' which resembles *tpht* in the meaning 'Nile source' and 'reservoir of the underworld' (*tpht Nwnw* = *kuppu ša engurri*). For *h* < *k* (perhaps also parallel formations) cf. *gmht*, 'forehead' = **جبهة** (Ember); *nḥm*, 'take away, rob' = **نهب** (Ember); also s.v. *nḥbt*, *kḥb*, etc.

128. *ṭhn*, 'sparkle, flash,' is to be connected with **תִּכְלַח**, 'flash intermittently, of lightning,' like **אִכְלַח** and **אִכְלַח**, which are more original; the root meaning is 'be dull, blunt, dim, dark' (*kk*, 'darkness,' for *\*kiki*, may stand for *\*klkl*). From 'keep on being dark, be intermittently dark,' follows naturally the complementary idea 'be bright intermittently, flash' (for the *didd* cf. on *sw*, 'sleep,' *ḥnd*, *tnm*).<sup>2</sup>

129. *dʒdʒ*, 'shake' = **דָּלַדַּל**. Assy. *dalālu* meant primarily 'hang, suspend, exalt,' hence 'praise,' and 'obey' (like *naʾādu*), 'serve, be humble.' Also **דָּלַח**, **דָּלַח**: had the same force.

<sup>1</sup> This is preferable to the etymology given in *AJSL*, XXXIV, 95. Also *stwh* = **طبخ** must be excised, as the Eg. word is too doubtful.

<sup>2</sup> Eg. *ṭhn*, 'olive oil,' shows the same development as *bʒq* = **ברק** and **יצהר** (Ember, *ĀZ*, LI, 114), perhaps also *zait*, 'olive oil,' if connected with Assy. *ziyu*, 'brilliance' (*zimu*, **זִימָה**). Blackman has shown recently that *Tḥnw*, 'Libya,' means 'the olive land'; perhaps *Tmh*, 'Libyan,' is simply a transposition, with dissimilation (cf. above on *ḥmt*).

130. *dhn*, 'do obeisance, by touching the forehead to the ground' (kowitz), is perhaps denominative of (131) *dhnt*, 'forehead,' properly 'the lofty part,' like جبهة; (132) *dhnt* is 'summit of mountain.' Hence (133) *dhni*, 'appoint, promote' = 'exalt, elevate, place in an important position.' The stem *dhn*, \*'be high,' is identical with نهذ, 'be swollen and rounded,' of breasts and skin-bottles, a by-form of na<sup>2</sup>ādu, נָאָדוּ : 'praise, exalt' (also intransitive). In Hebrew we have נֶאֱדָה, 'skin-bottle,' Assy. *nādu*, from this root (Haupt; cf. *GB*<sup>16</sup>); cf. *nahd*, 'female breast,' and *uātḅ*, 'skin-bottle, big breast.'<sup>1</sup> For *dhnt*, cf. نهذاء, 'high dune,' and Assy. *nīdu*, 'cumulus cloud' (Weidner, *Babyl.*, IV, 179); on נֶאֱדָה see *GB*<sup>16</sup>.

134. *ḡbt*, 'brick' = 𐤂𐤁𐤕 : πλινθος, 'burnt brick,' for \**genbāl* < \**gembāl* < \**gebbāl* (*KD*, p. 134: 𐤂𐤁𐤕𐤍 : 'scratch, impress,' ground-form خبط), from obsolete stem corresponding to جبل, 𐤁𐤁𐤁, 'knead, mold,' also of brick. From Eg. *ḡbt* (*ḡābe*) comes Coptic TΩBE > Arab. طوب > Sp. *adobe*, 'sun-dried brick,' now a common American word.

135. *ḡdb*, 'stab, prick, sting,' may = 𐤁𐤁𐤁, *galābu*, جلب, 'cut with a lash' (𐤁𐤁𐤁𐤁), 'shave with a razor' (*naglabu*, 𐤁𐤁𐤁𐤁). *Sinuhe*, pp. 130 f., *ḡdb* means 'stir up, bring together,' primarily like نخس, 𐤁𐤁𐤁, etc., 'prick, incite' (*ḡdb* = *ḡdm*, Gardiner, *Anastasi*, p. 23, n. 6). So also جلب means 'collect, assemble.' Professor Ember may, however, be right in comparing *ḡdb* with جذم, 'cut' (*ḡidma*, 'whip').

<sup>1</sup> Ar. وطب, which may be Eg. *wmt*, 'be fat,' is thus illustrated (*LA*, II, 297):

وامرأة وطباء كبيرة الثديين كأنها تحمل وطبا من اللبن  
والوطب الرجل الجاف (p. 298, l. 5).